Magister-Auctor Saga

Little Guide for absent minded spirits

Maria Liber (rev.)

Version 2.09

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The Holocene Calendar

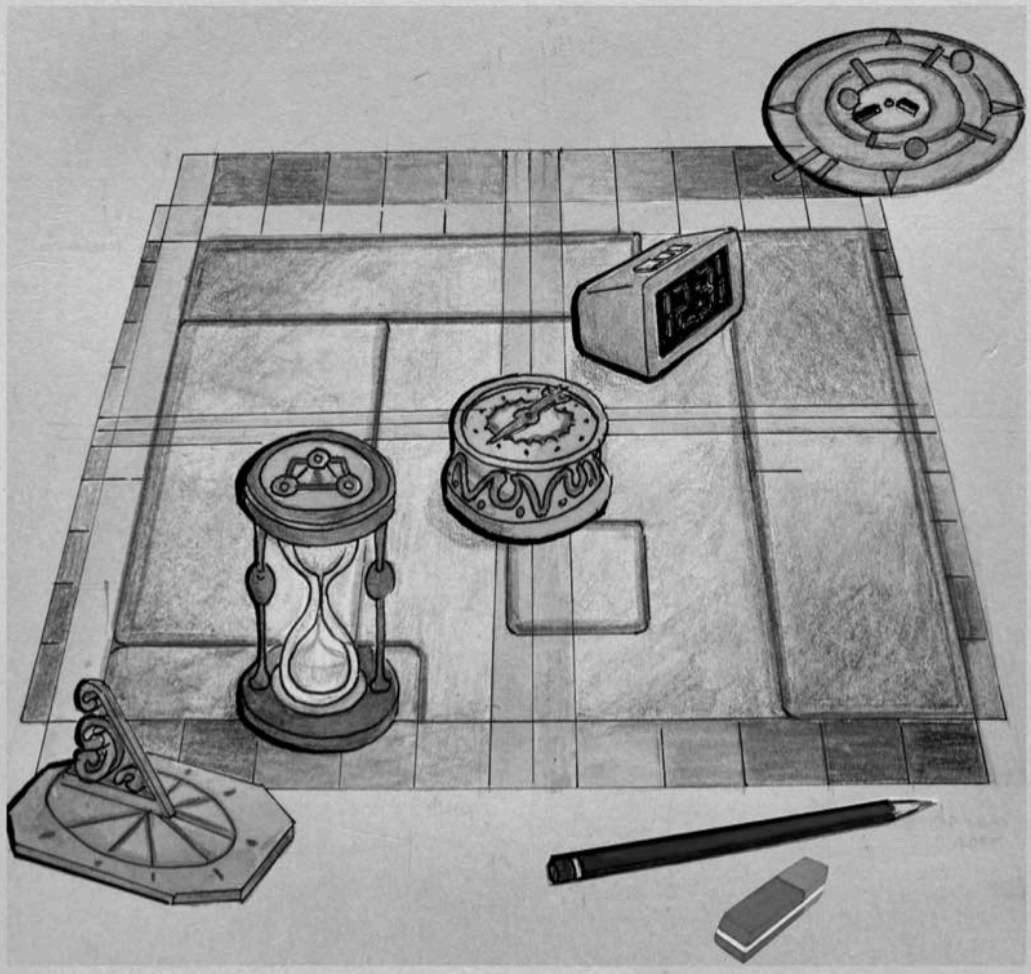
As well known in *Paradise of Books* and later Bibliopolis, the Holocene Calendar or the calendar of the human era (HE) based on Cesare Emiliani's proposal, became the generally accepted calendar.

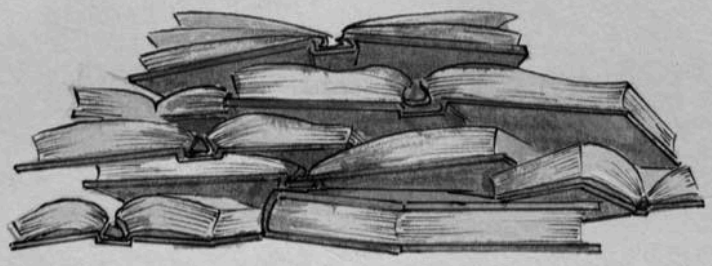
We recall that since then, the term hectoyear has been used for periods of 100 years — from 00 to 99.

For those not yet fully familiar with the recently introduced Universal Earth Notation (UAN), it's worth noting that the period now used in dates serves to separate the hectoyear from the current year of that particular hectoyear. The current year 12225 HE is therefore written as 122.25 meaning year 22 of the 122nd hectoyear.

Maria Liber, Bibliopolis, 122.25

Magister-Auctor Saga





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To Manuel, Sebastião
and Olívia

The Master-Author saga

Really!? A little guide?

The romanticised biography of Alberto Auctor's ancestors remains popular both with the general public and professionals.
From the general public we receive comments from those who tell us that they greatly appreciate being able to glimpse into a world absolutely dominated by money, where learning was subject to instruction.
Professionals appreciate the narrative biography. There are, of course, fellow-Equivafolks who accuse us of not strictly separating stories and History. But there are just as many who congratulate us for assuming that history is the writing of stories within a story.
We chose a selection of meaningful stories. The co-authors have since returned to their regular duties and left it to me to correct details. I faithfully do so whenever someone points out contradictions or errors as new or recently unearthed documents emerge.

Why the first version of the little guide in 122.08 and even the eight version in 122.22, seven years after the first complete edition of the saga? Let's just confess. We wrote this text quite a while ago. It then was our third 'definitive draft' of the biography of Alberto's ancestors.
Yes, the third definitive draft. The first and second final plan looked more like jumbled sketches. The reason? Our initial enthusiasm soon left us each facing an impossible number of documents to read and interpret. The computer archaeology fanatics among us thought it would be fun to organize our work

plan and related documents using an old relational database from the hundred and twentieth hectoyear HE (twenty-first century AD). That database could only run on soft- and hardware that used a stylised piece of fruit as its logo. When trademarks still existed it was fairly well known. In the former twentieth and twenty-first centuries AD (hectoyears 119 and 120) often was heard it was ahead of its time. There was still some usable material in the department for industrial history of the universal library of Bibliopolis…
Our friends suggested using this material precisely because the brand boasted at the time of being futuristic. Of course, the company vanished from the face of the Earth as soon as the stock market fell into disuse. Our friends ironised that at least for once we would make the brand futuristic. The fun was short-lived: using that outdated technology created more problems than it solved. To maintain our enthusiasm, we fell back on simpler means for co-authorship.
And so the first version of this Guide saw the light of day.
We can say today that *in the beginning* there was the Guide.
But only for self-guidance.

We gave each of the books a specific form, telling the story of a dynasty that traces its origins back to Wolfgang Magister. We arbitrarily conclude with Alberto Auctor and not with his daughters. We sought not only to recount the relationships between people in their own time and space, but also the relationships between the descendants and ancestors of a particular dynasty. In this particular dynasty, we saw a kind of recurring familial stubbornness that not only tries to understand

the scourge of instilled and cultivated ignorance but also attempts to disrupt it.

We fell into the pit those who write and rewrite unintentionally dig. The Little Guide was useful to us, so it was probably useful to the planet.
The temptation to offer the Guide and Enlighten others about the Story was great… an attitude as old as humanity… for which we say *mea culpa*.
An additional volume, therefore.
To avoid renumbering the volumes, we gave this one the number 00. Not very original, but in this case *without* licence to kill, to tranquillise fans of twentieth-century AD spy films…
Those planning to make time to work them through the Magister-Auctor saga can choose to read the guide beforehand, consult it afterwards, or close it now.
Anyone in doubt should start with the guide. It might be an incentive to forgo reading the saga and use the freed-up time to read something else, said my dear husband Alberto more than once.

The Magister-Auctor saga tells the story of the lives of educators, teachers, pedagogues, and thinkers approaching three periods, we divided in three 'dynasties' of ancestors. Over time, and when the term came into use, they considered themselves *anthropogogues*. What the members of the three dynasties have in common across the three periods is the focus, on Science and Knowledge and on the other hand the way in which those in power use, abuse, or simply ignore Knowledge

and Science.
In each generation, the members of each of the Magister-Auctor dynasties obstinately examine the way in which many rulers are so quick to withhold information and knowledge from those who lack it. They are thus quite representative of the long age school of critics of the Use of Power.

History preceding Rebuilding shows us again and again the same phenomenon: those who desire to exercise power easily slide into the desire to control everyone else.
In that case, those in power arrogantly use science that is useful to them. In the same arrogant way, they often try to silence those who spread science and knowledge. They do so because they see both as a threat to their position and their dominance over others.

The history of Alberto Auctor's ancestors is also one of publications on the relationship between arrogance and ignorance, spanning almost 600 years. Sometimes we only have fragments of text. But a careful reading and interpretation of everything we have, allowed us to construct a biographical story that is partly fictional. Thus the *Master-Author saga* came to life.
The Demeester sisters clearly demonstrated the cost of keeping segments of the population ignorant. Ignorance breeds groups of gullible people, who can become aggressive and even arrogant as a result. They call this ignorance-induced arrogance.
The Demeester sisters' ignarometric analysis also illuminates another face of human arrogance, namely that of those who yearn for power. This concerns the arrogance engendering

ignorance.

Now we write 122.25 HE, almost a hundred y.ears after the Rebuilding, and the way we interact with each other is different than in the time of the Demeester sisters, about a hundred years before the Rebuilding. We do speak of a *Convivialis Civitas Civitates* (after Illich' *convivial society* in *Tools for conviviality*), but we are aware of what can threaten the way we build our current society.

Once the Central Library of Bibliopolis took its current form, Alberto Auctor used private and public heritage known by him to tell us about the evolution of ignarometric analysis and institutional anthropogogy.
The ignarometric analysis during the past hectoyears is based on a phenomenological interpretation of human society.
Institutional anthropogogy is an extension of institutional pedagogy which was rather sparsely present in Zone 2, in the second half of the *20th century AD*.
Partly through the research work of the study group Alberto was a member of for a long time, we discovered how his ancestors gradually developed the ignarometric framework most commonly used in the human sciences today. Of course, we are talking about the well-known *Demeester-Lehrman-Auctor* framework (See separate appendix documenting the concept and evolution of the ignarometric framework).

From the outset, we decided on a chronological approach to the stories. Alberto and his family and friends are therefore mainly featured in the last two books *The Rebuilding of the*

World and *The return of printed paper.* Since some co-authors and my partner meanwhile passed away we also consider the second part of the last book the epilogue to the saga.
From the very beginning of our biographical project, we suggested to Alberto to write a kind of prologue. I think he was immediately enthusiastic, but he had to oppose as he always did. In this prologue, he attempted, with his characteristic humor, to systematise the structure of the saga's narrative.
In the form of an edited diary Alberto recounts a year in his life that he considered particularly happy. He didn't wing it. He had his first grandchild in the year 122.08 HE. That year the writing plan for the saga was finalised. And in the same year, his family history became publicly available. Everything recovered and used for writing the saga has since been available in a section dedicated to anthropogogy at the Central Library of Bibliopolis.
Alberto gave the prologue the symbolic title *Imprimatur.* As he himself said, this recalls the dark side of the history of human culture. Over time, the publication of knowledge and science has often directly depended on how those in power viewed that science. Being able to speak about what is known has often depended on the permission of those who do not necessarily know what they are talking about. For Alberto the originally *Imprimatur*-concept is the ultimate expression of ignorant arrogance and arrogant ignorance.

Alberto always emphasised the ridiculousness of insisting on imposing a particular view on the nature of things. He showed us the illusory nature of the desire to force people into homogeneous thinking and action, in harmony with the

positions of those who have assumed the power to determine what is permissible to think.
I would add that we can constantly keep before our eyes how the ridiculous arrogance of a few has meant the suffering of so many, throughout almost the entire history of the human adventure.
Maybe it's better to go straight to the *Imprimatur* to seize what Alberto left us.

Later in this little guide we will give a brief overview of each of the books of the *Saga*. For the period preceding *Paradise of Books* we used the dating according to the Christian Gregorian AD calendar, which was in common use until the Rebuilding. Emmy Lehrman's birth year 121.01 HE, mentioned in that calendar for symbolic reasons and corresponds to *2101 AD*.

Books 2 to 6 tell about the first dynasty. It situated between *1630 AD* in *1905 AD*. The story begins when Wolfgang Magister initiates himself into the art of leading and being led to Knowledge and Science. He is influenced by thinkers like Comenius and his friend Claudius Cardinalis. The first dynasty ends with the death of Johanna Lemaître. She was, in a sense, the precursor of ignarometric analysis.

Parts 7 through 10 cover the second dynasty of the Magister-Auctor family. They span the 20th and 21st centuries AD. During this period, we meet the sisters Joana and Catherine Demeester. They *are* universally recognised as the founders of ignarometric analysis. The second dynasty ends with Joana's death. We interpret the word 'dynasty' here as referring to the line of

pedagogical and anthropogogical thinkers and workers in the family. Therefore, we introduce Catherine Demeester's daughter Greta Campos as the first figure of the third dynasty. Although they are discussed extensively in books 11 and 12, both of Joana's sons chose artistic careers.

The final chapters of Book 10 and Books 11 through 13 tell the story of the Third Dynasty. Book 13 consists of two parts, before and after the year 122.08 HE, chosen by Alberto in the prologue.

The family moved to *Paradise of Books* and during the Volcanic Winter, she fled to a moon base. This was just before the world economy collapsed, primarily as a result of the accumulation of wealth by the small group of potentates of *Elysium*. Book 11 tells their story. For practical reasons and to make it easier for readers, we then no longer use the Gregorian calendar. We recall that the twenty-second century refers to 2101 until 2200 AD. *Roughly speaking* that corresponds to our one hundred and twenty-first hectoyear 121.00 - 121.99 HE. In book 11 and 13 we therefore highlight the philosophical discussion we derived from the notes of the Lehrman, Auctor, Lector, and Liber families regarding timekeeping and calendars.
Some of the arguments used were decisive for the *Ethics Committee* to bring it up at the Polypolitan Council and suggest the *Universal Earth Notation* or UAN for world's population for approval. We must immediately emphasise that the adoption of this calendar has little to do with the misleading notation of the centuries in the Gregorian calendar. From a humanistic and secular perspective, the Gregorian calendar was anything but

universal. The design of the Holocene Calendar, or *Human Era HE* forming the basis for the UAN was to choose a year zero that precedes the invention of a written time notation and myth about the origin of the world and mankind.
Book 12 is almost entirely dedicated to Alberto's grandmother, Emmy Lehrman and Lev Auctor's memories. The mother of Lev played an important role in all *Convivialis Civitas*. She worked with lots of the communities in the first place to help consolidate the money-free social model. Human creativity and a desire to learn were guidelines. Emmy's work allowed her to update the Demeester framework, taking into account an earlier interpretation by her grandfather, Sergio Mestre.
As I mentioned, the last part of book 13 serves as an epilogue. We included some additional short notices our two daughters wanted to share after Alberto's passing, as well as his perspective on the evolving social model.

The historical data in our story are based on information available in Bibliopolis for the decade 122.00–122.09 HE. A key source was Alberto's ancestral heritage. We have of course first and foremost to mention Paulo Demeester's library cataloged by his granddaughter Greta Campos. The documents from the Demeester sisters' personal archives complement this library. Due to the havoc wrought by the last book burners at the end of the 21st century (120th hectoyear) much audio and video material was lost. Moreover, the large-scale degaussing of warehouses destroyed entire digital libraries. Remaining electronic media often degraded further due to the earthquakes and the Volcanic Winter after 121.39. In some cases, fiction was

the only solution to give the story of events a logical chronology. In general, we maintained a biographical writing style. We thank all interested parties for any contributions that increase the accuracy of the description of certain periods for which little organised information is currently available. The overall revision of the work was my responsibility.
Therefore, the still living co-authors continue to give me permission to correct grammatical and other little errors to which we are made aware. But we decided to not longer take in account new findings so that the Saga remains known as a common writing process of fourteen Equivafolks interested in doing so.

And so here's the little guide. Whether to read or not to read. The 19th-century author Daniel Pennac already said it. Readers' rights include the right to skip parts of a work and also the right not to read a work.

Maria Liber,
Last review at Bibliopolis, Newnomehns 122.25

Conversion tables

Correspondence of pre-Rebuilding calendars with the UAN

Approximate correspondence table between known pre-Rebuilding calendars and the Holocene Calendar (*Human Era of HE*), basis for the*Universal Earth Notation* UAN.

Year counting according to…	First year	First hectoyear
Diocletian's calculation	102.84	102º hectoyear
Buddhist era	94.58	94th hectoyear
Chinese era	73.04	73rd hectoyear
Christian era	100.01	100º hectoyear
Fascist Italian era	119.22	119º hectoyear
French-Republican calendar	117.92	117º hectoyear
Human Era (Conventional)	0.00	0º hectoyear
Islamic era	106.22	106º hectoyear
Japanese (last known) era	120.19	120º hectoyear
Jewish era	62.40	62nd hectoyear
Roman era	92.48	92nd hectoyear
Seleucid era	96.89	96º hectoyear
Spanish era	99.63	99º hectoyear
Thai era	94.58	94th hectoyear
Masonic	60.01	60th hectoyear

Note: To simplify the reading of hectoyears, UAC suggests the custom of including a period in the date, separating the digits of the hectoyear from the last two digits, which identify the respective year of that particular hectoyear.

Correspondence table months pre and post-Rebuilding

Equivalence between the months of the Universal Terrestrial Notation UAN and those of the Gregorian calendar.

Name	# days	Short name	Gregorian K.
Phromehns	30	1-mehns	april
Dwiterómehns	31	2-mehns	with
Trityomehns	30	3-mehns	June
Ketwromehns	31	4-mehns	July
Fifth year	31	5-mehns	augustus
Swekstomehns	30	6-mehns	september
Sedmomehns	31	7-mehns	October
Ektowomehns	30	8-mehns	november
Newnomehns	31	9-mehns	december
Decmomechan	31	10-mehns	January
Phrydekmomehns	28*	11-mehns	February
Dwiterodecmomehns	31	12-mehns	March

*29 in leap years.

Note: The 1st Phromehns of the UAN corresponds approximately to one of the equinox transits of the sun. To facilitate conversions, at the time of switching to the *Human Era* calendar and its universal adjustment direct relationship with the months of the Gregorian calendar was withhold The logic of the Northern Hemisphere, where the first day of the year corresponds to the beginning of the lengthening of the days in that hemisphere was removed. The Polypolitan Council is still working on a proposal to advance the first of Phromehns by ten days on a one-time basis so that the first day of the year would better correspond to that moment when the sun is perpendicular to the equator. If the proposal is accepted, the adjustment will occur at the same time as an already adopted adjustment is scheduled between the tropical and civil years.

The distance

Until 118.20, no universal metric system was used in Zone 2, where the Magister-Auctor dynasty lived. There was a brief experiment with a general decimal system during the French occupation between 117.95 and 118.15. It should be remembered that the decimal metric system for distances, volumes, and weights was universally adopted on the Earth convention of 121.45.

Name of old land measure	Approximately (decimal)
American (US) mile	1.6 km (English mile + 3 mm)
Amsterdam mile of 20,000 feet	5,66 km
Belgian mile	5 km
Danish mile	7,5 km
English mile	1,6 km
French nautical mile	5,55 km
Snellius's geographical mile	7,15 km
Dutch mile	1 hour’s walk (about 5 km)
Norwegian - Swedish mile	10 km
Austrian mile	7,58 km
Prussian mile	7,53 km
Rhine mile of 20,000 feet	6,28 km
Spanish mile	5,55 km

Note: The precise values can be requested from the Bibliopolis central archive. The US mile was used in several federal states in the northern part of Zone 3, known as the United States of America (USA or US).

Place names pre-Rebuilding

Continents

Here we list the names of the continents as they were known in the period of the Magister-Auctor dynasty, which predates the Rebuilding. The alternative names, in the second column, are those that, according to the Polypolitan Council, have the consensus of the different communities for those who do not like the official neutral name *Zone 1, 2* and so forth.

Due to climate changes and the Volcanic Winter of 121.39 — 121.44 HE significant parts of Zone 2, Zone 3 North, Zone 4 South, and Zone 5 are currently uninhabitable on a permanent basis.

Zone	Alternative name	Name pre-Rebuilding
Zone 1	Alkebu-lan (Alkebulan)	Africa
Zone 2	- - - - -	Eurasia
Zone 2 East	Waçúm	Asia
Zone 2 West	Erebus	Europe
Zone 3	Abya Yala	American
Zone 3 North	Vineland	North America
Zone 3 South	Anahuac	South America
Zone 4	Okeanos	Australia / Oceania
Zone 5	- - - - -	Antarctica

Cities and Polis

Here we give the coordinates of the cities and megacities mentioned in the different volumes, according to the *Null Island.*

The given point corresponds to the presumed center of each named city.

To better understand the story it's important to know that before Rebuilding, a broader territory existed around the cities with a different name. This territory was usually called Land, Kingdom, or State (see below). For location on the globe and any other details, please refer to separate toponymic information.

City (Police)	Localization relative to Null Island
Amsterdam	52° 22' 12.778" N 04° 53' 42.605" E
Bruges	51° 12' 33.653" N 03° 13' 28.920" E
Brussels	50° 51' 01.223" N 04° 21' 06.157" E
Dendermonde	51° 01' 31.717" N 04° 06' 07.027" E
Frankfurt	50° 06' 36.274" N 08° 41' 16.325" E
Gent	51° 03' 15.631" N 03° 43' 02.726" E
Kelmis	50° 43' 04.040" N 06° 00' 38.138" E
Köln	50° 56' 15.112" N 06° 57' 37.003" E
La Flèche	41° 51' 46.861" N 00° 04' 31.910" E
Leuven	50° 52' 59.999" N 04° 42' 00.000" E
Liège	50° 37' 57.205" N 05° 34' 46.798" E
Lier	51° 07' 48.770" N 04° 34' 17.433" E
Lille	50° 37' 45.300" N 03° 03' 26.122" E
Lisboa	38° 43' 20.107" N 09° 08' 21.613" W
London	51° 30' 26.463" N 00° 07' 39.930" W
Malaga	36° 43' 16.540" N 04° 25' 16.556" W
Megabelgium	50° 38′ 28.000″ N 04° 40′ 05.000″And
Megalissipo	38° 45' 39.600" N 09° 02' 30.100" W

Megaludein	51° 34’ 34.200” N 00° 16’ 16.800” E
Megaparisios	48° 45’ 38.200” N 01° 21’ 57.500” E
Megapple	41° 42’ 38.200” N 72° 09’ 58.200” W
Oostende	51° 12' 55.548" N 02° 55' 43.162" E
Orange	44° 08' 21.120" N 04° 48' 28.480” E
Paris	48° 51' 23.810" N 02° 21' 07.999" E
Sluis	51° 18' 31.161" N 03° 23' 16.510” E
Tienen	50° 48' 38.052" N 04° 56' 10.392" E
Ultima Rosa en el decierto	*06° 38’ 13.000” S 79° 23’ 38.000” W ?*
Paradise of Books	*02° 22' 50.800" S 31° 29' 15.100" E ?*
Beautiful Pearl	*01° 00' 55.570" S 109° 72' 41.65" E ?*

Countries, Kingdoms and States

The organisation of habitable zones into countries, kingdoms, empires, and states with their own names and fixed borders became a common practice throughout human history for those who amassed power. With these borders, leaders sought to establish (and often expand) their influence. From the seventieth hectoyear onward Zone 2 increasingly features the names of empires and countries, determined by who rose to a self-proclaimed class of warriors and later of nobles. In recent history before Rebuilding these empires were sometimes renamed and increasingly governed by a new class of rulers emerging from the bourgeoisie and the financial world.
To date, the Polypolitan Council has not received any request from any existing community to introduce such names. It is generally accepted that reference to the Polis of origin is

sufficient to locate someone or something, if deemed necessary. Given the general concept that every human being on Earth belongs to the same biological species it is considered completely pointless to use the name of an artificially defined area to identify someone.

Here we mention countries, kingdoms and states that appear in our story. Maps we have found can be consulted in the *Joana and Catherine Demeester Space* of the Central Library.
We can imagine that it must have been strange and destabilising for many people to live in a place that could suddenly change its name and border policy simply as a result of the possessiveness of the ruling class of nobles and bourgeoisie or because of geopolitical definitions based on power relations expressed in monetary possession and arsenal.
Mentioned in the First Dynasty (116.30 to 119.05):

Time interval	local (city)	Name Territory
1640-1654	Frankfurt	Holy Roman Empire
1654-1670	Amsterdam	Federal Belgium
1671-1699	Frankfurt	Holy Roman Empire
1690-1706	Köln	Holy Roman Empire
1707-1712	Gent	Royal Belgium
1713-1722	Gent	Belgium Austria
1723-1749	Oostende	Belgium Austria
1730-1732	Köln	Holy Roman Empire
1730-1733	Paris	French Kingdom Louis XV
1733-1784	Lille	French Kingdom Louis XV
1735-1736	La Flèche	French Kingdom Louis XV
1765-1788	Oostende	Belgium Austria

1774-1781	Leuven	Belgium Austria
1782-1793	Brugge	Belgium Austria
1789-1792	Sluis	Federal Belgium
1794-1810	Bruges	1earlyFrench Republic
1803-1804	Oostende	1earlyFrench Republic
1804-1805	Oostende	1ierFrench Empire
1810-1814	Brugge	1ierFrench Empire
1814-1814	Brugge	General Governments
1815-1822	Brugge	United Kingdom of the Netherlands
1816-1821	Brussels	United Kingdom of the Netherlands
1823-1830	Oostende	United Kingdom of the Netherlands
1831-1835	Oostende	Kingdom of Belgium
1836-1848	Brussels	Kingdom of Belgium
1849-1905	Kelmis	Free State of Moresnet
1878-1882	Liège	Kingdom of Belgium
1883-1905	Oostende	Kingdom of Belgium
1903-1903	Tienen	Kingdom of Belgium

Mentioned in the Second Dynasty (119.05 – 120.82):

Time interval	local (city)	Name Territory
1905-1913	Oostende	Kingdom of Belgium
1905-1914	Kelmis	Free State of Moresnet
1912-1913	Liège	Kingdom of Belgium
1914-1918	Belgian Coast	Kingdom of Belgium
1914-1918	Sluis	Kingdom of the Netherlands
1914-1933	Tienen	Kingdom of Belgium
1919-1923	Dendermonde	Kingdom of Belgium
1920-1922	Lier	Kingdom of Belgium
1924-1946	Belgian Coast	Kingdom of Belgium

1950-1975	Oostende	Kingdom of Belgium
1970-1971	Paris	V$_{eme}$French Republic
1976-1977	Gent	Kingdom of Belgium
1979-1980	Leuven	Kingdom of Belgium
1981-1982	Amsterdam	Kingdom of the Netherlands
1982-1983	Orange	V$_{eme}$French Republic
1983-1984	Malaga	Spain
1985-2015	Oostende	Kingdom of Belgium
1985-2045	Lisboa	Portugal
2016-2025	London	United Kingdom of Britain
2025-2067	London	Kingdom England and Wales
2045-2067	Lisboa	European Federation - Iberia
2068-2082	Megalissipo	European Federation - Iberia
2068-2082	Megaludein	Anglo-Saxon Federation

Mentioned in the Third Dynasty pre-Rebuilding (120.82 - 121.39):

Time interval	**local (city)**	**Name Territory**
2082-2090	Megabelgium	European Federation - North
2082-2090	Megaludein	Anglo-Saxon federation
2082-2090	Megaparisios	Eurocentre Federation
2082-2094	Megalissipo	European Federation - Iberia
2091-2139	Paradise of books	*Not exactly known*
2095-2098	Megapple	Anglo-Saxon federation
Not exactly known	Last Rose	*Not exactly known*
Not exactly known	Beautiful Pearl	*Not exactly known*

Short notes about the authors

Albert Auctor

Book 1, commentary book 8

Alberto descends from the Magister-Auctor dynasty. He was born shortly before *Elysium* was dismantled. From his father, he knows the story of the partial reintegration of the population of *Elysium* into Earth C*onvivialis Civitas (Civitates)*.

Alberto had set himself the task of studying the Magister-Auctor dynasty as a result of his archival work on all the documents found in almost all the buried megacities as a result of the volcanic activity of 121.39.

Personally, he was primarily interested in sociological research. His interviewees remember him as a real guiding teacher in the old sense of the word, attentive to models of dialogical learning.

Babitha Chakma

Books 2, 5 and 7

Babitha is a historian. She has chosen the relationship between oppressor and oppressed as her field of study. For those interested, articles by Babitha on the use of power within major religious movements (pre-Rebuilding) are available.

Babitha also studied the influence of the arrogance of the one hundred seventeenth and one hundred eighteenth hectoyear rulers of *Zone 2 West* on the suffering of the local population and the population from the colonised zones. From the hectoyears 119 and 120, she analysed *zone 3 North* rulers dominating the society, using the ignarometric framework.

Before Rebuilding, Babitha's ancestors lived in *Zone 2 East* in a

region once known as Bangladesh. Her family brought with them the historical documents that formed the foundation upon which great pre-Rebuilding dogmas rested.

Binh Pham

Books 4 and 7

Binh Pham chose the study of communication and disinformation from a historical perspective as his research topic. He published articles in specialised journals addressing the relationship between disinformation spread by those in power and the troop movements that caused wars. His family preserved first-person accounts of a dramatic episode from the Second Dynasty period. In the 1960s and 1970s, the rulers of *Zone 3 North* were responsible for a bloody conflict in which large parts of the population of *Zone 2 East* were involved in a country then called Vietnam. For Binh Pham, the study of the time period described in *Leaden Times* was important to understand the subsequent conflict in the area where his family comes from.

Binh Pham's father was an old friend of Lev Auctor, from the time they spent together on the lunar base from late 121.39 HE to mid 121.45 HE.

Catherine Auctor

Books 12 and 13, 14

Catherine is an analyst and documentalist and works at the Central Library of Bibliopolis.

She is interested in contemporary post-Rebuilding history and also participates in contact work with the descendants of the

Elysians who did not wish to return to Earth after the dismantling of this space city.

Delun Huáng

Books 2 and 3

Delun descends from one of the oldest intellectual seafaring families originating from *Zone 2 East*, which was an important cradle of pre-Rebuilding culture and philosophy. His family first settled in Arqueopolis after which it joined Delun in Bibliopolis in 122.10 HE.

Delun's interests encompass the history of the printed word and dialogue-based interaction. A few years ago, Delun and Babitha independently came into contact with the Auctor family, and they have been working together ever since.

Today, Delun collects information on Claudius Cardinalis and other critics regarding the power in religious matters. Delun publishes with Umut Aydin.

Idrissa Zoungrana

Book 9

Idrissa comes from a family that has always lived in *Zone 1* in a pre-Rebuilding State once called Burkina Faso. Her itself wandering family was the first to receive *Walking Books* in what later is known as *Paradise of Books*. Idrissa's field of interest is sociology. She has studied the evolution of ignarometric analysis in detail. This is also why she became interested in the Demeester sisters. She wrote their biography based on the documents that survived the Volcanic Winter.

Pablo Márquez

Book 10

Pablo is researching the phenomenon of 'New Ignorants'. This refers to the widespread ignorance that arose from the very beginning of the implementation of the distance learning model. Pablo descends from an academic family that originated in a country in *Zona 3 South*, formerly known as Chile. His recent family fled to the sister place of *Paradise of Books* called *Última Rosa* in the mountains of that continent. The place was known as one of the Three Spots.

Family members of Pablo Márquez worked with Emmy Lehrman and Malcolm Auctor during the initial contacts with Ignorants in various locations around the planet. Pablo temporarily settled in Bibliopolis to work with the team developing information strategies in collaboration with Ignorants.

Lev Auctor

Book 11

Lev chose the occupation of archivist and librarian after working in voluntary community service as an ambassador.

Lev was born in *Paradise of Books* during the period when people became aware that the Ignorants, Wanderers and Wandering Books would have to work together to avoid being enslaved again by the lovers of power and money.

Liberty Auctor-Liber

Books 12 and 13

Liberty has chosen ethology and electronic intelligence (E.I.) as

her field of work.
With Zainabu Cheboi, she wrote a series of articles on the influence of non-pluralistic thinking on codes of conduct after volunteering for a community committee. There, she met the sociologist, and they quickly became close friends.
Today she works with informatics archaeologists because of her dual interest in ethology and E.I.

Maria Liber

Books 11 and 13,14

Maria is interested in the origin and development of languages and has a solid foundation in etymology.
In *Imprimatur* Maria completes with some humor the facts that Alberto tells about the family based on his information.

Moana Southpath

Book 8

Moana is interested in all phenomena resulting from the relationship between knowledge and power. At the Central Library of Bibliopolis, she organises archives related to liberation movements and thinkers who analysed the dangers of the unsustainable social model known as *Western Capitalism*.
Moana has developed her own line of thought on this, which boils down to the idea that development based on knowledge and free initiative becomes sustainable once is taken away money and its negative impact on a specific category of power-hungry people. Moana descends from a family of islanders who, on the eve of Rebuilding lived in *Zone 4* on what were known as the Polynesian Islands.

Sayen Quispe

Books 6 and 7

Sayen's interest lies in dialogic learning and guiding the learning process of young children. Her texts are available in which she analyses the thinking of educators and scholars from hectoyear 116 to the present. Sayen has also researched the Demeester legacy for hectoyears 118 and 119, particularly in relation to the education of children of wealthy, enlightened parents. During that period, education, in the form of compulsory schooling, was for many people with money a commercial item. The price was typically determined by the demand for specific models. Sayen examines the reciprocity between the influence of these models and the general social model prevailing at the time.

Sayen comes from a family of researchers from *Zone 3 North* Before the Volcanic Winter, her family met Pablo Márquez's family. But Sayen and Pablo didn't meet until they both joined the Auctor family's support group.

Umut Aydin

Books 3 and 4

Umut has been interested in mythology and the influence that dogma-related power figures exert on the human mind since the time of the construction of *Göbekli Tepe* what probably took place during the fifth hectoyear regarding the most accepted hypothesis. Her family originated from that region and moved towards *Paradise of Books* in the hectoyear 121. She publishes with Delun Huáng on dogma and the use of power. Their research uses ignarometric analysis.

Zainabu Cheboi

Books 5, 6 and 7

Zainabu descends from one of the families that co-organised *Paradise of Books* to welcome migrants from various places in Zone 1 and Zone 2.

As a young researcher, she was rapidly struck by the way those in power in a hierarchical society use xenophobic and fascist ways of thinking, in association with forms of human and non-human communication, as a binding agent to keep local groups under control.

She met Liberty Auctor-Liber when they both accepted a voluntary mission on a community committee aimed at analysing the danger of the emergence of some non-pluralistic ways of thinking in small, relatively isolated Earth communities. The friendship that resulted from this initial contact led her to participate in the documentation project on the Magister-Auctor dynasty.

Separate attachments

This little guide for the absent-minded was compiled to facilitate the task of the authors (and possibly of the readers).

The authors also compiled information in four separate appendices:

- The ignarometric framework: Origin and evolution
- Timeline of characters and events
- Genealogical information about the dynasty
- Toponymy related to the dynasty in two parts

All these documents are available in the Central Library of Bibliopolis at the *Joana and Catherine Demeester Space (JCDS)*. A copy of the ignarometric framework is available in the open archive of the JCDS.

From Magister to Auctor: Resisting imposed ignorance.

The Magister-Auctor saga describes 20 generations, including Alberto Auctor. The saga extends back to the year 116. This may seem like a long time, but even on a human scale, it represents a tiny fraction of the collective adventure since the beginning of the Holocene era 489 generations ago. Twenty generations represent approximately 1/25th, or 4%, of the time span since the first recorded phenomena later defined as culture.

If you started this little guide before reading the books, we suggest closing it now, unless you want to know the life story of each character beforehand. One hint though: with the exception of a few protagonists from the twelfth and thirteenth books everyone is long dead.
The most absent-minded, who easily lose track, may find it helpful to read the saga using the synopsis of each book below, and perhaps the dynasties at the end of this book and the register of names in book 14. There may be some minor differences between the synopsis provided below and the current versions of each volume. Newer information about certain members of the dynasty sometimes led to rewriting certain events.

So you can continue or

here.

The year is 122.08 HE.
The money freed *Network* have been universal on planet Earth since 121.54 HE. The planet's population has stabilised at just over three billion individuals. Every person living in a *Convivialis Civitas* on our planet chooses for themselves what to do, based on their desires, wishes and talents. Routine work has been automated with a logistical framework. We consider it natural to use a form of rotating community service, if necessary, after discussion in locally organised groups, when there are temporarily not enough people to perform a particular function.
Life is beautiful and without clutter.

Alberto Auctor believes we've made it this far, thanks in part to institutional anthropogogy. Alberto was born and raised in Bibliopolis, home to one of the planet's largest historical libraries. In 122.08 HE, a new room opened in the anthropogogy section: the ***Joana and Catherine Demeester Space.*** Both sisters are considered the founders of ignarometric analysis. In addition to what we have recovered from their own archives, the space also houses the library of their father Paulo. This library was organised by Catherine's daughter Greta Campos. The remains of the archive and library were discovered in the former Megalissipo in the beginning of the decade of 121.90 HE. The space contains everything for those interested in or wishing to conduct research on institutional anthropogogy and ignarometric analysis.

In 122.08 HE Alberto Auctor was 55 years old. Until his death

he was curator of that *J&C Demeester Space* of *JCDS*, and not just out of professional interest. With the help of many friends, co-authors of the Magister-Auctor saga, he was able to draw the family tree from 116 AD onward.
Alberto is of the Auctor lineage and descends from the Magisters. He is also a direct descendant of Catherine Demeester.
The entire Magister-Auctor dynasty consists of individuals who share common thought and research related to learning, education, and the exercise of power. Alberto provides a retrospective and discusses the first person of the dynasty about whom information exists. He also explains the logic of names.
In the permanent exhibition of the *JCDS* we find documents that testify to the evolution of the Demeester sisters' analysis model. This exhibition also includes the latest update by Emmy Lehrman and Alberto himself, to create the current model to help to explain the Earthly *Convivialis Civitas* today.

In his own characteristic style, Alberto tells a year in his life that is also a special year for his family history.
We also follow the adventures of the actual family and friends as are Maria alongside Alberto, daughters Liberty and Catherine, and nephew Wolfgang, an astronaut and spaceship pilot. His parents also regularly join us. And we get to know the authors of the Magister-Auctor saga better.

With *Imprimatur* as a title Alberto wants to point out the intolerance throughout the ages and the way ignorance and prejudice regularly attacked thought and destroyed culture.

Alberto evokes a few hectoyears in which almost anything could lead to violence: the use of a language, the possession of goods, the experience of a myth or a dogma, the drawing of imaginary lines on a paper representation of the globe. He tells us how the then *European Iberian Federation* worked. Of course he also mentions the discovery of Paulo Demeester's almost intact library organised by his granddaughter Greta.

Alberto, his family, and friends discuss life after Rebuilding and episodes from before. They paint a picture of an event that was still considered impossible at the beginning of the 120th hectoyear. The society, based on an economy of commercial exchange and consumption, collapsed completely. They discuss the human actions that led to it. The role of the *Elysium* project, which was a kind of culmination of the megalomania of accumulated wealth, is examined. The development of the culture of ignorance that led to a general lack of critical thinking among two-thirds of the world's population is also examined.

Alberto's stories make us enjoy and reflect. From the first '*Will you let me enter your house?*' until the last '*Reborn from the ashes*', via the '*The discreet charm of the margin of the page*'.

TMAS 02 — A Dangerous Thought

We start in *1690 AD*, five years after the Edict of Fontainebleau. amidst an atmosphere of intrigue between royal houses. The centenary of Galileo's first book is being commemorated. In it, the scholar distanced himself from Aristotle's ideas, causing unrest among the rulers of the Church

of Rome. Wolfgang Magister's circle is discussing a recent book by an English natural philosopher, Isaac Newton. His ideas and his many doubts about publishing them, after facing so much opposition, are topics of conversation.

Until the *Elysium* project caused economic and social collapse, the history of Alberto's ancestors is almost always situated on the continent that bore the name Europe. *Seventeenth, eighteenth and nineteenth centuries AD* were mainly unstable. During that period, people were often confronted with the will of those who arrogantly seized power and the associated means of production, sometimes with megalomaniac projects aimed at world domination. Kings, but also aristocrats and the bourgeoisie of young republics, strove to exploit proper Europe and large areas of other continents. The names Africa, America, and Oceania were imposed to them. A fifth, then-inhabited continent, Asia, had its own history of emperors in large parts of its territory, which did not prevent European rulers from occupying some parts as well. Names will emerge of areas that were considered their own territory by territorial occupiers, names that may be unfamiliar to those knowing little of pre-Rebuilding history. The names Belgium, Portugal, Holy Roman Empire, or the Netherlands denote such parts of the world. We find it chaotic that some cities that play a role in the Magister-Auctor saga sometimes became 'possessions' of different rulers several times within a single generation, thus being added to another 'country'. Anyone reading this story about the history of the dynasty will therefore also learn a little more about the saga of cities like Amsterdam or Oostende, and some places along the

Rhine Valley (a river in the northwest of this Zone 2 continent).

The family is gathered to celebrate Wolfgang's sixtieth birthday. Wolfgang talks with his son Pieter… He talks about his recurring concern: schooling children in smaller villages. He recalls his stay in *Belgium Fœderatum* shortly before Pieters' birth. In Amsterdam he met Jan Amos Comenius, in the *House of the Heads* of the De Geer family. Hildegarde and Wolfgang talk about that Amsterdam as a meeting place for intellectuals. Later, Hildegarde and Wolfgang went to live in Frankfurt in the *Holy Roman Empire* where they still live.
Once an adult, Pieter moved to Cologne. There he married Henriette, shortly before John was born. The family reunion also provided an opportunity for John to get to know his grandfather better.

The dangerous thought is a consequence of Comenius' thinking. Wolfgang explains that Comenius' proposal or demand to teach *absolutely everything* to *absolutely everyone* is difficult to accept for both the religious and secular hierarchy. Those in power, including those of the Reformation, do not like that idea. That much is clear if you look at the instruction booklets for teaching the alphabet and reading skills, which are used in the village schools. Those booklets which were first used around *1615 AD* in Groningen and then spread to the rest of the enlightened *Belgium Fœderatum* limit to learn to read letters and recite edifying texts.
Wolfgang worked in the countryside with children whom he taught to read. He always had a copy of *Orbis Pictus* which he

handed over to the children. Nowadays he talks with friends and acquaintances about teaching science, philosophy, and religion in secular language. He compares *Orbis Pictus* with *De Trap der Jeugd* (*The Staircase of Youth)*.
Wolfgang expresses his admiration for Flemish painters. He explains why he was particularly interested in the non-religious themes he could see during his stay in *Belgium Fœderatum*. Wolfgang expresses a cautious critical assessment of what science and religion say about the origins of the world. He is disturbed by what friends tell him about relationships with those living in the New World.

We attempt to paint a picture of who was and was not literate, and why. We use information gleaned from letters between Wolfgang, Pieter, and young John. They discuss their work as philosophers and teachers, their activities as educators of children from the nobility and upper middle class, and their participation in initiatives for ordinary people. His father's concern prompts Pieter to try to understand what effective educational opportunities exist for children and young people in the world he knows, as well as in parts of the world he has never visited. He maintains a lively correspondence with his father and their old family friend, Claudius Cardinalis, about what he learns. Henriette, Pieter's wife is six years older than him and ten years younger than Claudius. She is a full-fledged member of the discussion group with Claudius, her husband and her father-in-law. The well-informed Henriette thus carries another dangerous thought: the equal treatment of men and women. This was, in the *eighteenth century AD* a scandal in light

of a woman's duties. Even Comenius must be read in his time. According to him, the instruction of girls is necessary because only informed mothers can properly raise the children to whom they will have to entrust all their care.
Claudius Cardinalis not only dissects dangerous thoughts, he also practices them. He is the second son of a lower nobility family from the Frankfurt region. As bishop he quickly distances himself from the church. He struggles with the inconsistencies between the original message of the early Christians and the power dynamics that established the institution. He shares with Wolfgang a discreet admiration for Comenius and agrees with his friend that there is a vast difference between Comenius' proposals for organising schools for the poor and the less fortunate and the playful reading of edifying stories.
Claudius speaks with his friends about the opposition between the Reformation and the Counter-Reformation and the power of Islam. Claudius draws a clear connection between the arrogance of the authorities and the control of education and teaching. He recalls that under the Counter-Reformation, convicts often served as tutors.

Claudius, Pieter, and Henriette don't limit themselves to considering the children's upbringing within the family circle. Pieter understands perfectly well that villagers and poor townspeople are viewed with disdain. Claudius points out exceptions. Among themselves, they try to identify decisive factors.
Pieter and his father discuss the clear need for general education.
Claudius expresses his hope in Innocent XII. With his papal bull

he seems to have achieved what his predecessors could not or would not do. But he thinks that it will take a long time before the Church gets more non-arrogant leaders at the top.
In intimate circles, the friends discuss the ongoing conflicts, wars, and threats of war. They demonstrate to each other how royal and imperial power is synonymous with personal power. Arrogant despots enter into agreements, which they then dissolve with great ease, often with self-enrichment as their sole purpose. Meanwhile, they falsely imply to an ignorant population that the alliances they forge, which lead to hostilities through the ensuing conflicts, serve higher moral values. Naturally, these are the values of those primarily interested in the conflict, and morality is often lacking.

Wolfgang dies in *1700 AD*. After Wolfgang's death, Pieter and Henriette continue to live in Köln and continue to correspond with Claudius. He brings up Locke. In a letter to the couple, he writes: '*I just have read* Thoughts Concerning Education'.
Meanwhile, John, son of Pieter and Henriette, meets Mariana during one of his orientation trips. They correspond about culture and politics. In *1715 AD* John and Mariana live in Ghent, in *Belgium Austriacum* with their son Dieudonné.
At 49, John becomes interested in port activities after influential Ghent acquaintances showed him their importance. A document indicates that John has been financially involved with the Ostend Company. The family moves to Oostende, where John meet skippers who have voyaged to the East Indies. This way, he gains some insight into the practices, thoughts, and beliefs of other peoples. The book concludes with Dieudonné's departure

for Paris.

TMAS 03 — Publications out of control

This book starts in the year *1733 AD*. A few years earlier, Dieudonné left John and Marianna and the city of Oostende to become a preceptor in Paris. He changes his name to Lemaître, what already occurred unofficially because that's how the French pronounce Lesmeester. He meets Mathilde Larouge-au-Château, a daughter of the upper bourgeoisie of Paris. They marry without the approval of Mathilde's family.

Dieudonné and Mathilde settle in the city of Lille. He is 26 years old when Jan is born there. The Flemish name is pronounced like the Breton 'Yanne' by French speakers who don't know Dutch.

Dieudonné reads his grandfather Pieter's reflections on Démia. Pieter not only criticises Démia's ideas, whom he first heard about in the 1690s. He also explains what working for schooling for everyone would mean, in contrast to the prevailing practice of granting certain privileges to a specific class of people. He suspects the influence of the Jesuits. Dieudonné completes the critique after interpreting Lasalle's work.
Dieudonné has a hard time understanding the idea of God when it comes to education. Dieudonné has many reservations about the religious orders or groups introducing schooling *Manu Militari*. He researches the Reformation and Counter-Reformation with the aim of uncovering the control logic of those who wield power in matters of faith. A visit to La Flèche,

where he meets Hume may have influenced his reflections.

The Jesuits are also mentioned in John's letters to his son, but for other reasons. He writes about Jesuit friends discussing colonisation and how traders not only ship raw materials but also people from areas they name Negroland, Barbary, Guinea, and Conga.
John is 52 when he publishes a sketch of his first interpretation of the relationship he observed between ignorance and arrogance. That same year, he obtains a copy of Manoel de Andrade Figueiredo's book and Marianna and John resume their efforts to gather information about schooling people both inside and outside Europe.

Political friction between the rulers in France, Great Britain, Spain, and the Holy Roman Empire leeds to numerous armed conflicts. The Lemaître family looses almost all its assets due to the high tax burden imposed by the King of France to finance his military expenditures.

We don't know much about young Jan (Yanne), only that he hoped to work as a teacher for the people. He has a son with Madeleine Lacour, Jean-Jacques born in *1760 AD*.
Given the family's economic situation in France, Jan and Madeleine accept Jan's uncle's invitation to live in Oostende. The city once again becomes the dynasty's base. Yanne is now permanently Jan as the small family settles in the *Belgium Austriacum* in *1765 AD*.
We know more about Jan once he settles in Oostende. He pores over his grandfather's library. He is shocked by his grandparents'

observations which force him to question the supposed European humanism, especially when it concerns relationships with people and nations outside of Europe.
Madeleine establishes her own contacts and introduces Begga de Bruges to Jan. Begga is interested in the emancipation of women throughout history. She struggles to research the role of women in the scientific world. She succeeds in part because she lives as a Beguine. Begga puts into perspective the positive actions of the Reformation regarding schooling. She describes for instance how Calvinists attack communities they accuse of free thinking.
Jan writes an essay in which he accuses the high nobility and the high clergy and how it clings to privileges that full-fledged humanists cannot agree with. He never gets the *imprimatur* for that essay.

Meanwhile, Jean Jacques receives education in Flemish, French and German.

TMAS 04 — The Privilege of Knowing

In the second half of the 17th hectoyear, the upper echelons of power sense that something was brewing in France without quite knowing what. The nobility and the upper middle class, however is increasingly openly expressing negative or mocking commentary on the king's absolute power.
Jan and Madeleine have organised their lives in Oostende. The family in Belgium Austriacum is not yet aware of what is going on in France.

Jan is a tutor for children of the local bourgeoisie now that the Ostend Company has been disbanded. He continues to correspond with his father in Lille.
Madeleine is documenting herself, using Jan's grandfather's library. She is also gathering information about interesting inventions from *1750 until 1775 AD* that come to her attention.
It's clear that there's a vast difference between what the humanists of the Reformation and the Enlightenment claim to aspire to and what they actually achieve. People are kept in ignorance simply to deny them the privilege of science, which shakes up power relations. Few people still know about Newton's work. Few understand what natural philosophers and scholars have published in the last hundred years. The illiterate have only a vague idea of what learning is. Only the literate understand the importance scholars attach to the Royal Academies but few are concerned about schooling in general.

Of course, the literate public understands the importance of the university. So it comes as no surprise that Jean-Jacques leaves Oostende at the age of 15 to study in Leuven. Passionate about what science has to offer, he writes to his parents about his first experiences and about philosophy of natural sciences.

In Leuven, Jean-Jacques meets Elise Duchamp. She is the second daughter of the family where he stays as young student. He shares everything he learns at university with her, simply because he learned from his grandmother that the privilege of Knowing applies to everyone, including women. Madly in love, Jean-Jacques and Elise begin building their shared life together.

Elise emerges as a highly learned autodidact, thanks to her studying alongside Jean-Jacques.
The couple settles in *1782 AD* in Brugge. That same year, Fröbel is born in Thüringen.

In France, Mathilde and Dieudonné are urged to keep calm, just as in the 1730s, when they had to flee Paris because of the pamphlets they wrote at the time.
Dieudonné has run afoul of the clergy because of his original way of presenting Bible stories. He describes how one of the privileges of Knowing is that one easily learns to distinguish between what can be considered a message of faith and what is just to use as dogma to manipulate ignorant individuals, simply to advance one's own viewpoints. Many among those who wield power over morality and faith do not appreciate his writings.

The Lemaître family in France discusses the political situation among their friends. Mathilde Larouge corresponds with several noblemen who will be involved in the coup a few years later. As she better understands the reasons for the discontent, she foresees a scenario that can only end in terror.
She expresses her concern about this in two letters to her son. And then Dieudonné dies unexpectedly in *1784 AD*. Mathilde feels too tired of life and too powerless to continue to cope with the powder keg France is descending into. She leaves Lille and settles in Oostende near her son.
The year his mother dies, Jan presents a new version of the relationship between ignorance and arrogance. It involves an unfinished text he began writing with his mother and a revised

version of a reflection on humanists, education, and schooling in which they critically analyse Jean-Jacques Rousseau and Condorcet. This version includes some ideas about popular education and a discussion of schoolbooks.

Mathilde wil experience the beginning of the years of terror she had anticipated. While not particularly surprised by the events, she is nevertheless disappointed when she realises that the revolution actually means nothing more than replacing those who scorn the people with those who disdain them. This disappointment influences her grandson Jean-Jacques as he gathers his ideas about knowledge, science, and the art of teaching.

The son of Elise and Jean-Jacques is born in *1788 AD* in Brugge and given the name Lodewijk. Jean-Jacques and Elise lead at the time a study circle to promote knowledge. The circle maintains contact with several still-existing chambers of rhetoric.

The entire family survives the years of terror that also affected their region during the French occupation, thanks to a temporary emigration to the Republic of the Seven United Netherlands (*Belgium Fœderatum*).

Back from Sluis, Jan continues to study the ideas of the humanists. He remains shocked by the bloodbaths associated with the use of power, as known and described by authors of his time.

The French occupation of *Belgium Austriacum* further complicates the life of the Lemaître family until Napoleon looses the Battle of Waterloo. Meanwhile Jan's considerable erudition continue to provide him with income as a tutor for the children

of some of the Ostend bourgeoisie. However, he dies before the end of the French occupation.

TMAS 05 — Enslaved by Power

Europe after the French Revolution is not more favourable towards *subjects* than the Europe of absolute monarchs. Knowledge, power, and oppression continue to coexist, despite the Enlightenment.

In *1797 AD* Jean-Jacques and Elise watch as the University of Leuven is closed. The centralist regime that succeeded the revolution decides to close all university institutions in all occupied territories.
Meanwhile, Lodewijk is wounded in *1804 AD* by a stray bullet in the Champs de Bruges near Oostende. He stays in the coastal city longer than planned, receiving medical care. He returns to Bruges by barge, accompanied by Hanne Greysel.

Jean-Jacques continues his father and grandfather's study about the school for the people.
For the children of the people, the situation is quite clear. From the beginning of the nineteenth century AD, the class system is gradually introduced in all existing schools. Jean-Jacques researches the phenomenon and understands already in *1804 AD* what dangers are associated with the mandatory instruction of the Lancaster model. In practice the *little school* becomes the standard school for working-class children. Capitalist industrialisation takes care of the rest. Soon, children and young people become the new slaves of those in power. Elise and Jean-

Jacques analyse not only the living conditions of the local poor but also the evolution of the use of Black slaves in the colonies.
Through her contacts with people at universities that were not under French occupation and therefore remained open, Elise appears to have compiled a new inventory of women conducting scientific research. The couple publishes short biographies of women they consider key figures.

Hanne and Lodewijk regularly travel to Brussels after *1815 AD*. They get involved in intellectual circles of citizens who follow the reformation of Belgium (a tiny landmass on the European continent considered an independent kingdom approximately between 1830 AD and the establishment of Megabelgium in the last quarter of the 120th hectoyear and for te moment part of *the United Kingdom of the Netherlands*).
Lodewijk's travels become less frequent as his health deteriorates due to the old gunshot wound. In *1822 AD* he dies of lead poisoning. Between *1818 AD* and the year of his death Lodewijk described the ideas of Pestalozzi. He is also said to have written unpublished biographies of Beethoven, Bach, and Bernoulli, of which only fragments have been found. Two sets of notes by Lodewijk also exist, perhaps from a diary of sorts in which he discusses his declining health.

After Lodewijk's death, Hanne leaves her daughter in the care of her grandfather Jean-Jacques and disappears with her youngest son to Brussels. There, she spends more and more time in French bourgeois circles.
Jean-Jacques, a doubter of God since his son's death make

Johanna to attend one of the few official schools that escape the ecclesiastical authorities. His denial of the existence of a God straightens even more when Elise also dies in 1831. He becomes even more embittered but he continues to care for his granddaughter Johanna. She attends.
An interesting detail regarding this period is that when Johanna was stil a little girl, Jean-Jacques sought out books that might interest her. This gives us a glimpse into the limited availability of '*children's literature*' in the part of the world where Jean-Jacques lived.

Some time after her grandparents' death, Johanna leaves for Brussels without concrete plans. She is curious about Fröbel's work. While trying to contact the pedagogue, she observes the living conditions of those with little or no financial means. And then, unexpectedly, someone enters her life. She meets Henry Teacher. Henry is the son of an English soldier from Waterloo whom Henry's mother met in the aftermath of the battle.
Through Henry Teacher's friends, Johanna gets in touch with the *Association Démocratique*. From that moment on, Johanna moves in the protest circles that would lead to the first international. There she meets local activist César Depaepe.

Meanwhile, she has also the opportunity to meet Fröbel before his death in *1852 AD*. She reads texts by the reforming educators and better understands the dangers of the Lassallian school with its Lancaster model, which is being introduced in many European countries. Johanna researches the underlaying meanings regarding the schooling and study programs of

various governments. Her notes clearly show how she and her friends were concerned about a conditioning school.
Johanna and Henry live in Kelmis, Free State of Moresnet, when, in 1844 AD, their son Frederick Teacher is born.

From the subsequent period, we have only a few letters from Johanna. Of course, some biographies of leaders from that part of the planet then known as the *Western World* provide us with further insight into the general disdain the elite displays for servants, subordinates, and subjects, as well as for peoples in other parts of the world, whom they labeled as primitive. This allows us to deduce some significant events for the family, including the reason why they settled in Kelmis. We will recount this period and its significance for the dynasty in *Enlightened Citizens School.*
From the sparse correspondence we can deduce that some of Henry's friends are involved in the *Risquons Tout* movement. The contacts with socialist circles result in the family also meeting Karl Marx, a German intellectual whose name inspired the term *Marxism.* This term identifies an economic and social mindset that inspired attempts at compulsory collectivisation with meagre results.

With the end of Imperial France and the formation of the mini-state of Belgium, the Lesmeister-Lemaître family, also known as the first dynasty ends with Johanna. The second Magister-Auctor dynasty begins with Frederick Teacher in *1844 AD* to continue with the Demeester family that lives through the hundred nineteenth and one hundred twentieth hectoyears

(*twentieth and twenty-first centuries AD*).

TMAS 06 — Enlightened Citizens School

As we know from the previous book, the Teacher-Lemaître family settled in Kelmis around 1840 AD (118.40 HE). Johanna and Henry consider Moresnet a kind of refuge, less subject to the bureaucracy of the newly formed Belgium. Johanna corresponds with several school founders working in the line of Fröbel. She also exchanges letters with Diesterweg until his death.

In the 90s of hectoyear 118, Johanna follows the development of the *New School*. Did she meet Paul Geheeb shortly before her death? Perhaps. Yet, she is more critical than the younger generation, to which Geheeb belongs, regarding what she considers his bourgeois deviations. Johanna connects her criticism with her observations on the ignorance/arrogance matrix she developed a few years earlier.
From some of Johanna's recovered notes and letters to Frederick, we know that Johanna published this ignorance / arrogance matrix a few years after the Paris Commune. Influenced by her reading about Chancourtois' telluric helix and Mendeleev's second table, Johanna, as she herself explains, attempted to create a still incomplete dynamic table, which she calls the ignarometric scale.

Frederick was six when Johanna decided to start her own school, where he and his siblings received their primary education.

When Frederick is 16, 10-year-old Annie Dehaan comes to Kelmis because her father, a miner, is switching from the underground coal mine to the surface mine of *Vieille Montaigne*. Annie regularly visits her teacher Johanna at her home, and she and Frederick become inseparable friends.

The Belgian state is modernising and Oostende is gaining new fame primarily due to the attention given to the city by Leopold II, King of the Belgians. A direct connection is established between the railway station and the ferry docks to Dover, from where trains continue to London.
Frederick and Annie decide to settle in Liège when their daughter Jeanne is born.
For several years, Frederick worked with his mother and the educators who were shaping the new school movement. In Liège, he could also more easily gain an overview of the working conditions of the factory workers and child labour.
Annie and Frederick closely participate in the discussions between conservative clergy, liberals, and socialists regarding school control. They examine Power and Counter-power when the *struggle for school* is gaining momentum in Belgium. The couple's children attend the municipal school. In one of her letters, Johanna draws a comparison between her childhood in a public school in Oostende, founded by the Dutch, and the municipal school in Liège, founded by anticlerical liberals.
Frederick's political activity led him back to Kelmis, where he was executed in 1914.

Among what her grandmother brought with her from

Oostende Jeanne discovers as young adult some interesting documents related to the family from the *eighteenth and nineteenth century AD* mainly after the French Revolution.
Jeanne also follows and understands her parents' doubts regarding the church's rulers and connects it with her grandmother's activities in the First International. She is 24 when she travels to Oostende in 1899 AD where she meets Edward Peeters who was associated with the New School. During this journey she also comes into contact with the Daens brothers. She discovers Father Adolf Daens' struggle to defend the Flemish poor against the conservative rulers of the church. Her growing sympathy for the progressive Christian labour movement will influence her in developing a kind of precursor to the pluralistic school.
Arriving in Oostende Jeanne meets Adolph Ferrière who is visiting Edward Peeters on his way to Dover to meet members of the New School in England. Jeanne decides also to travel to England and Scotland to visit schools.
On her return journey she meets Lodewijk Demeester.
Both young people share a common vision of the opposition against an arrogant, uninformed, and intolerant clergy. Shortly after their marriage, Lodewijk takes up the defence of Esperanto in Moresnet, along with Jeanne's father Frederick. Lodewijk, Frederick, Jeanne, and Johanna speak and write about learning in which education is the foundation, and consider school-based, state-organised schooling a potential threat to democracy, as Dewey will argue in *School and Society*.
Jeanne and Lodewijk visited Oostende several times and kept in

touch with Edward. He introduced them to the fishing activities and spoke about John Bauwens. They also heard about Alphonse Souris, the father of one of Edward's students Lucien. Lucien was born in Flemalle Grande, where Alphonse worked as a steam engine operator for Cockerill. When Lucien turned six, the family moved to Oostende and he ended up in Edward's class. Lucien spent his childhood in Oostende until he began studying engineering.

Once Jeanne became acquainted with the living conditions of the fishermen in Oostende and the factory workers in Central Flanders she decided to learn Flemish. She participated in the founding of the Second International and became increasingly involved in Ostend fishing life. She followed the first steps of the *Oostendsche Reederij [Ostend Shipping Company]* and *Societé Pêcheries a Vapeur.* She also heres about the adventures of Alphonse who in the meantime becomes the machine operator of the *Jacqueline.*

In 1902 AD, Jeanne and Louis are together for the last time in Oostende, where they are staying with the Peeters couple. The topics of conversation are Leopold II and the Congo Free State. The two couples discuss slavery and the paternalistic attitude of the rulers and their followers toward those who do not belong to a people with "Western culture". Upon their return to Liège, Louis is born in Tienen, also Lodewijk's birthplace.

TMAS 07 — Leaden Times

This part of the family saga covers events that took place in

two wars which were named World War I and World War II. Both wars were started by rulers from *Zone 2 North*, followed by rulers from the Northern Hemisphere. The First World War also covered a large part of the Southern Hemisphere, which at the time was heavily colonised by the Northern Hemisphere. The Second World War had less direct impact on *Zone 1* but covered both hemispheres.
Since the families of the Magister-Auctor dynasty lived in the area then known as Belgium, they were closely involved in both wars. The two armed conflicts are discussed here using notes and letters from Jeanne Teacher, Lodewijk Demeester, Louis Demeester, Lucien Souris, Charlotte Hofstadter, John Demeester, and Jeanne Souris.

Even before the first armed conflict, scientists and researchers were actively involved in several international movements. Those involved in the natural sciences, including chemistry, physics, astronomy, and biology, discussed the very large and the very small. During the same period, topics related to human thought and organisation shaped the humanities. Psychology, economics, and sociology developed and merged with history and philosophy. In Brussels, the Solvay Meetings served as an international reference, even between the two wars.

The book begins with the death of Jeanne Teacher in 1918 AD. Then, in flashback, we look at the events between 1903 and 1918 AD. We have two sets of documents and notes at our disposal for this purpose. One collection is by Lucien Souris, the other by Louis Demeester.

With Lucien Souris, we continue to follow the evolution of the fishermen's lives. Lucien is forced to interrupt his engineering studies because he is conscripted into the Belgian army. He takes part in the Battle of the Yser. From the letters to his parents, we can learn something about his life in the trenches. He writes about a war in which he, as a soldier, was drawn without asking, and of which, convinced of its futility, he tries to find the causes.
Lucien ends the war as a second lieutenant and becomes a reserve officer. Charlotte meets Lucien Souris in 1919 AD, when he is stationed in the barracks of her hometown of Dendermonde. Ten years younger, she continues to experience Lucien's adventures when, after his discharge from the army, they settle on the Belgian coast and marry there.

Meanwhile, we continue to follow events in Kelmis, where the German invasion in 1914 has dramatic consequences for the Teacher-Demeester family.
As in many parts of the world, there were also those in Kelmis who hoped for globalisation based on cooperation and not armed occupation.
Frederick always supported the Esperanto movement. At the beginning of the First World War, he is executed by German soldiers. He died at the age of 70. His son-in-law Lodewijk was also shot at the age of 38. On that same day that a young teacher, Célestin Freinet, began his first assignment.
Jeanne is widow and fatherless. She wants to go to live in Oostende, but traveling to the coast with three children during a war proved impossible. She abandons her attempts upon reaching Tienen on foot, where she remains until her death in

1918 AD. She writes her memoirs there while working on a large farm owned by Lodewijk's cousins.
She died from a virulent flu that caused a pandemic at the end of the First World War. To our knowledge, neither she nor her children had any further contact with Annie Dehaan.

Louis, who lost his father at the beginning of the war, is 15 years old when his mother died. Left without contact with his grandmother, he is left an orphan, after which he enrols in the Normal School of Lier and begins his teacher studies. As the eldest of four, he continues to provide some supervision for his brother and sisters, who were staying with relatives. We can follow Louis' studies and subsequent career quite closely thanks to the documents we retrieved from the Paulo Demeester Library. This allows us to form a certain idea of what a national curriculum can mean when those in power have control over it, and what critics, such as the aforementioned John Dewey think about it. Through Louis and Jeanne, we also have some insight into the *Minerva-project* and its connection with the New School.

Louis is proud of a copy of the first edition of the translation of Dewey's work (dated 1926), a gift from a friend on the birth of his first son who, not coincidentally, is named John.
We follow Louis in his liberal think tank which adopts many of the ideas of the new school movement.
Between the two world wars of hectoyear 119 pedagogical initiatives continued to be a daily occurrence. From Geheeb to Freinet, from Parkhurst to Jenaplan, but also from Ferrer to Steiner, the northern hemisphere had no shortage of proposals

and models. But what do they mean for schools in general? And what do these ideas mean for the rest of the world? Louis tries to find information on this, but apparently, he wasn't always very successful.

In 1927 AD, 24-year-old Louis met Graciete, the daughter of the sacristan of Ghent Cathedral. They marry less than a year later. As a daughter of Ghent, Graciete does not rest until she can return to her hometown. She pressures Louis to resign from his teaching position and find a career she feels more suitable for the husband of the daughter of the sacristan of a cathedral.

Tienen is located about 80 kilometers from Thuin, where teacher Cuisenaire conducts experiments with calculating rods, first in cardboard, later in wood. Many years later, Louis shows his grandson Paulo the rods he invented for his work with children. But for the time being his son John is 5 years old and Louis takes over the management of the Normal School in Ghent. During that period, he often recounts the stories of director Ceulemans.
Meanwhile, Louis updates his mother's ignarometric scale and suggests a new graphical representation as a table, probably in the same year.
Two years later, Hans, the couple's second son, was born.

While Louis continues to focus on the world of education, Lucien remains involved in the labour movement in Oostende, after moving to a nearby village with Charlotte. They have three daughters in six years. Lucien is *de facto* chemical engineer, and in that capacity he takes over the management of a small brick

factory owned by the increasingly organised labour movement. Lucien takes advantage of his visits to his parents, who still live in Oostende, to regularly pop into the Corman bookstore. There he meets the region's intellectuals, as well as a number of well-known figures who make Oostende a stop on their travels.

The two families experience the approach of the next armed conflict in different ways, this time caused by xenophobic, populist, and nationalist German leaders, who are still reeling from their defeat in the First World War. The recovered correspondence, from both the Ghent teacher training college and the small brickworks, allows us to reconstruct the events of the first half of *1940 AD*, both in Ghent and Oostende.

During the German invasion of *1940 AD*, Louis flee with his wife and two children to the French coast, hoping to escape to England. This proved unsuccessful. At the start of the occupation, the family returns to Ghent, where Louis continue to manage the teacher training college, which is partially occupied by German soldiers. During this occupation, Louis has several interesting clandestine or semi-clandestine meetings.

In the same spring and summer of *1940 AD* Charlotte embarks on a rather epic journey through France with her three daughters. Women and children flee from the approaching German troops until they find refuge on a large farm in the Clermont-Ferrand region. There, Lucien and a friend reunite with their family, after which they return together to Belgium, now occupied by the Germans.

In 1942 AD Graciete takes in a Portuguese priest, with whom she discusses church history and the mystery of Fátima. However, the priest seems more interested in the New School Movement and in Ferrer's work.
Together with Louis, he traces Faria de Vasconcelos. Louis also learns more about the short hope for universally renewed education in Portugal, between *1910 AD* in *1926 AD*. That hope that was lost again due to the ongoing power struggle that degenerated into a kind of totalitarian state. Both discuss also education in Latin America (zone 3 south).
Officially, the Portuguese priest is in Ghent to study Flemish Primitives and religious art. In practice, and practically under the noses of the occupying forces, he is part of a network that provides aid to English pilots and refugees of all kinds who are wanting to reach the French resistance movement or the *neutral* Portugal, in order to regain England.

John spends his childhood at the teacher training college, among young future teachers. He has some encounters with the German soldiers stationed here and during the counteroffensive by an international force also with Americans and Canadians. By the end of the war, the 16-year-old John has correspondence contacts with people in various parts of the world.
At the end of the war, as a 15-year-old, Jeanne is advised to go to the language department instead of the mathematics department she wants as this is stil strongly discouraged to women.

Meanwhile, a small group of French teachers, including Fernand Oury, are laying the foundations for what will become

known as institutional pedagogy.

TMAS 08 — Mass Mediocrity

After the Second World War, various associations of educators committed to consciousness and awareness-raising grew in size and activity until the late 80s.
Louis retires in 1964 AD and starts compiling an overview of the pedagogues of the twentieth century. Louis also systematises his knowledge of the New School and discovers that his mother knew Lucien's teacher. This leads to conversations between the two.

Jeanne moves to Ghent and lives with a friend to begin language studies. John tries several different fields before switching to languages. That's how he meets Jeanne.

John and Jeanne are interested in participatory education and cultural associative community life. Jeanne was a student of the math teacher Houvenaghel who later died in a concentration camp. She often argues how the Roman Catholic Church took over formal education and schooling in Belgium. John increasingly distanced himself from his Catholic upbringing, which was primarily imposed on him by his mother.

John and Jeanne get married on Christmas Eve without a church ceremony which leads the more Catholic wing of the family to decline to attend.
John becomes a regular visitor to Corman's bookstore, where he has inspiring conversations with owner Kermarec as an extension of his conversations with Lucien Souris. The latter

repeatedly remarks on the period between the end of the nineteenth century AD and the end of the Second World War. He discusses boredom and a widespread romantic notion that humanity should have reached the end of its quest for knowledge because everything is known. According to him, those in power, but also many scientists, have a catastrophic view of education and upbringing.
Inspired, John starts a discussion and thinking group with a small group of Ostend intellectuals of various persuasions, which will continue as long as two of the group members are alive. In that group, as well as with other friends, John discusses faith and science, the exercise of power and democracy, and the school that advertises itself as democratic but isn't. He discusses the non-bijection in pluralistic relationships, which creates a paradoxical situation for pluralists: can a dissenter be banned in the name of the right to free thought?
Halfway through the hundred and nineteenth hectoyear, John begins to work with young people under apprenticeship contracts, who were primarily filtered out of vocational education when theoretical pressure increased, without any adjustments to the educational model.
Meanwhile, Paulo and Anne are born.

John is interested in the learning process of adults when in *1974 AD* he meets a dramaturge who fled Chile. This is the impetus for a work cycle in which the ideas of Paulo Freire, Bertrand Schwartz, and Fernand Oury play a major role.
Since *1968 AD* John has been a resolute critic of communist ideology based on Marxist analysis, as soon as it is put into

practice. This does not prevent him from maintaining friendships with the small communist circle in the city where he lives. He wants to demonstrate although that the *dictatorship of the proletariat* as a basic idea is not compatible with a pluralistic education and a cosmopolitan ethic.

John and Paulo meet with a number of thinkers who view education as the foundation for the learning processes of those who do not have the right to speak or who were prohibited to speak. They build on the idea that the learner is guided by the ***anthropo***gogue. The ***peda***gogue is the anthropogogue who works with children. They refer to the etymology of the word '*onderwijzer*' (teacher): the word refers to the person who provides a foundation (*onder*) for those who pursue wisdom (*wijs*). They visit several European countries, including France, where they befriend Claude Azuara, who denounces the ever-increasing poverty and quotes several authors on the subject. Claude Azuara corresponds with them for many years and meets John several times.

During and after his journey with his father, Chile and Portugal left their mark on young Paulo. After graduating, he seeks adventure in the world of education, where he encounters several characters: a young French city teacher, an old republican in Barcelona, and a literacy worker in southern Spain. Before disappearing from Belgium, he meets some Portuguese people who tell him about Gabriela Llansol, a little-known writer who, as a political refugee, established a kind of Illichian learning community in Leuven. During his travels,

Paulo met Maria Coelho, with whom he would live until her death.

In Portugal Paulo gets to know Jorge Du Port, a scientist who works extensively with children but has little teaching experience. They discuss how the ignorance of teachers leads to a less-than-average mass education, which simply increases ignorance. Jorge also argues that those who don't belong to the circle of candidates are often prevented from developing themselves. He likes to use Popper's arguments when discussing mediocrity in academia.

Paulo works extensively with children and adults in what are unfavourable conditions in Europe, but would be considered comfortable elsewhere on the planet. This makes him think about the limits of a system.

With the transition to the third millennium of the Gregorian calendar, it becomes incredibly clear to John how poorly simple facts are discussed with children and adults. He watches with some dismay how almost everywhere on the planet the millennium transition is celebrated between 1999 AD and 2000 AD instead of between 2000 AD and 2001 AD. Ironically, those partygoers are the very people who dismiss the Holocene calendar, which supposedly makes the celebration correct, as scientific nonsense. After the collective hysteria in digital discussion platforms about the millennium moment as if it were an absolute fact, Paulo publishes a new, updated version of the ignarometric framework.

He is also concerned about the increasing consumerism and excessive individualism in the world he lives in. He observes

increasing degradation and mediocrity in academia, in the human world and daily life, in the virtual world of institutions…
The last two decades of the *twentieth century AD* Paulo writes about the superficiality of university education, about the instructional model that is increasingly infiltrating the ever-lengthening educational programs of children and adults. He documents the critical movements, but also the worrying conspiracy theories that are popping up everywhere.

Meanwhile, Paulo and Maria's two daughters Catherine and Joana Demeester are born. The sisters are known throughout academia as the founders of ignarometric analysis in sociology.

TMAS 09 — The Learners Era

This book focuses primarily on three women. Joana and Catherine play the lead roles. In the second half of the book, we follow Greta Campos.

The first chapters are based on the correspondence between Paulo and John and between John and his granddaughters Catherine and Joana.
John dies in 120.15 HE. After his death, Paulo travels to Oostende quite regularly. He uses these trips to refine his ideas regarding educational paradigms. Learning and the use of power are central themes.
Paulo has quite long, rather philosophical conversations with his two daughters.
In the meantime, he closely follows Joana's research work on communication (in the broadest sense of the word) as an

interactive tool for dialogic learning.
With Catherine he mainly talks about biodiversity, human evolution and the way history is written.

Paulo introduces Hypolite d'Ailleurs to his daughters. He becomes a close friend to them much like Steven Bird. Hypolite takes a highly critical stance, both when it comes to the whitewashing of capitalist action and to so-called alternative movements that propose simple technology for those segments of the world's population who don't yet have it but aren't committed to a global and sustainable technology for the planet, thus perpetuating, if not exacerbating, the imbalance.
Hypolite also opens up a rather philosophical discussion about the meaning of a Cultural Space as a provisional intermediate space and the concepts of integration, inclusion and insertion.

After Maria's sudden death in 120.19 HE Paulo devotes his attention to his grandsons Alexandre and Francisco, and his granddaughter Greta who were born between 120.18 and 120.20 HE. He also follows his daughters' work more closely.
Joana's research projects primarily focus on communication and learning interaction. She works on communication between hearing and hearing impaired people. Most of her research projects are carried out in collaboration with Ester Langlauf, a close friend since her student days. Her sister Catherine and her cousin Greta regularly consult with her about her research.
Catherine works on various projects related to human development. She regularly contacts Steven Bird whom she met in London. Discussions with Steven help the Demeester sisters

form an opinion on the artificial nature of geographical and other human set borders.
Catherine and Joana quickly understand that the ignarometric framework developed by family members is a valuable tool for analysing the phenomena they observe. As experts in phenomenological research across various branches of the humanities, they increasingly incorporate this framework into their subsequent publications.

A few years before his death Paulo meets Catarina, a young researcher who analyses children's literature and gathers information on what she calls 'intelligent children's literature'. By this, she means children's books that encourage children's questions and curiosity about everything related to knowledge and science. She is fascinated by the idea of a multilingual children's library. Catarina worked together with Paulo quite often and later with Alexandre N'Kondo and Greta.
During the same period Paulo has long talks with his daughters' partners. Economics, pluralism, the human condition and the paradox of utopias are topics of conversation.

In the first two decades of the 120th hectoyear, it seems as if something changed in the way knowledge and science are generally approached. After the school ideal for knowledge transmission and sharing was overshadowed for a hectoyear and a half by the ever-increasing exclusionary mechanisms with which the rising bourgeoisie sought to protect itself, a growing influence of critical pedagogy, institutional anthropogogy, and a renewed focus on the learner is visible on the reorganisation of

compulsory schooling.
A more global sharing of knowledge and science leads to greater awareness. More and more people understand that humanity is exerting dangerous pressure on the general viability of the entire planet. This pressure is truly dramatic in specific ecosystems. Although predictable, the increasing number of plagues of aggressive viruses and bacteria, primarily targeting the human species, still comes as a surprise.
The small part of the population, which knows its power is anchored in its financial impact, feels threatened.
The fantasy of eternal life and the exaggerated individualism resulting from a society based on consumption, production, and money, leads the small, richest segment of the population to later build a space city for the privileged, which they name *Elysium*. They draw inspiration for this from a fairly well-known *science fiction*-picture.
Meanwhile, the first consequence of the panic among those in power that a virus can destroy their hopes for eternal life is permanent travel ban for a growing segment of the population. Taxes on travel consumer products, including air travel, increase. The Demeester sisters and their friends have been following with growing concern the rapid development of totalitarian regimes since the 40s. This trend marks the end of the brief return of a learner era and the beginning of a new period of all-destroying arrogance, ignorant arrogance, and arrogant ignorance.

Greta is 20 when her grandfather dies. She decides to live in his house for a while. She soon finds Song-Hee Lee's book, in which this researcher provides a sociological and biological

analysis of the significance of the interaction between grandparents and grandchildren. Greta's interest drives her to gain a more systematic overview of her grandfather's legacy. Joana is enthusiastic and helps Greta where she can.

During that period, Greta also has long conversations with the N'Kondo brothers, both of whom chose artistic careers. That was a stroke of luck for us. Thanks to the technical expertise of one of them, it was not only possible to recover a large portion of the written and printed documents but also a considerable number of digitally preserved documents, including an image archive with photos and short films in relatively good condition, despite the electromagnetic and pneumatic hammer attacks during the height of the destruction caused by the *Counter Measure for Culture and Library Clans (Cou-Clib-Clans)*. Paulo's eldest grandson, Alexandre, remembers quite vividly the days he regularly spent at Paulo's house and gives Greta all the 'imaginary letters' Paulo wrote him. He pores over the books in the library, just as he did as a little boy, and relives moments from when part of the library was his sleeping area. The children's books also bring back many memories.

The booklet '*The Library Tales*' which Greta publishes shortly afterward, is the first result of her archivist's work and contains stories from Paulo to his grandchildren. A number of loose texts that Paulo kept in a folder under the title '*Library fairy tales and stories*'. He never worked on it further himself.

Alexandre had a very strong bond with Paulo and the stories he told. From his other grandfather, he inherited his gift for writing short stories. He also writes several plays, for which his brother

composes the music.
Francisco writes music for theater and film. He also develops a cosmopolitan approach to symphonic music, incorporating traditional instruments from various continents into the symphony orchestra.

Among the letters, Greta finds correspondence with Cathy and Anne. Cathy was a childhood friend of Paulo's. They attended elementary school together for a few years. They lost touch, but reconnected years later. They were connected by the nature study group they both integrated once. Cathy records their adventures in a sort of diary. Some of these notes, along with the contents of a few letters, shape the booklet *Human beasts*.
Another collection of letters highlights the correspondence with Marta Lacour, and deals with pedagogy and psychology. Thanks to these letters, we have a better understanding of institutional pedagogy, Paulo's interest in writers from *zone 3* such as Sepulveda and Pablo Neruda as well as his very brief participation in a revolutionary political pressure group.

This book ends with the birth of Greta's biological son, Sergio. As far as we know, Greta has never revealed the identity of Sergio's father.

TMAS 10 — Arrogance & Ignorance

Like her parents, Greta Campos is very environmentally conscious. As the previous book reveals, she was quite taken with the correspondence between her grandfather Paulo and his childhood friend Cathy Braydune, featuring episodes from their

environmental protection campaigns. Greta connects the actions of the adolescent generation of her parents with those of her grandparents. Both generations were concerned about climate change and targeted the arrogance of those in power at the time.

Greta converts her grandfather's library into a publicly accessible documentation center that also includes his writings. Alexandre manages the center and organises performances and chamber orchestra concerts also with works of his brothers for small audiences. Later, Greta and Alexandre hide everything in an underground space beneath Paulo's house, which they prepare bit by bit as the Book Burners of the *Cou-Clib-Clans* become more active.

The lobbies of the financial powers are successfully launching their counter-reformation against the universal availability of all knowledge and science. They are influencing the increasingly subservient leaders of the state through a social communication network now entirely dependent on private funding. Carefully selected and attentive opinion leaders are skilfully exploiting intimidation and mystification.
Those who climbed the social ladder not so long ago amassed capital, and thus earned a higher value on the Bloomberg scale (a logarithmic scale invented by the analyst Bloomberg in the 120th hectoyear, which assigned people a value number from -2 to 11, depending on personal wealth) want to prevent at all costs others from doing the same. The wealthiest are of course aware that their hegemony rests on the debt burden and

impoverishment of the rest of the population.
Many analysts, including the Demeester sisters, foresaw the crushing power of the *downsizing* of the middle class. As a result the rich become very wealthy and the poor become increasingly poorer. But there are other consequences as well. The concentration of the poor in large urban centers and the constant fear of the privileged class result in clear districts and ghettoisation. In the 60s, the urban agglomerations were transformed into Megapoleis. The latent aggressiveness ended up into a constant urban guerrilla war. Megapple (a very large area encompassing, among other cities former New York and Boston) is perhaps the most famous example in the collective memory due to its unprecedented aggressiveness. Our story at this stage takes primarily place in Megaludein, Megalissipo, and Megabelgium.

Steven Bird dies in 120.71 HE. From that period onward, there are numerous references to the ongoing reorganisation of large agglomerations and Poleis with fortified borders. These rapid reorganisations are the work of the small world nomenclature that holds 95% of the total wealth and is gradually realising that it has created an unsustainable explosive situation.
Intellectuals and academics generally align around three specific lines of thought:

- Wealth concentration is essential to maintain credit-based consumption. According to this line of thinking this benefits in general also the poor. The financial philanthropic work of personal foundations promotes this view, which is why these

foundations should receive more public attention. The whole hierarchical organisation is based on capital, mainly from investments and stock market activities (Type 1 society);

- Concentration of wealth is a catastrophe for the planet. So, to keep the market economy wel functioning, projects must be developed that rely on Bregman's initial proposals of Guaranteed Basic Income. This reduces local and global aggression and gives everyone a better chance of survival. But income gap must remain to maintain the illusion of mobility. (Type 2 society);
- Money is the problem. A pluralistic and equitable world with common uses of goods is impossible as long as money continues to rule. People are fixated on collecting abstract values expressed in spreadsheets and numbers. This has the side effect of skewing power relations towards absurd situations of oppressor and oppressed. For the poor, these situations mean a return to the status of serf. Bregman's proposals should evolve towards a moneyless society (Type 3 society).

Sociologists and economists work together partly using ignarometric sociological analysis to develop various scenarios. Joana and Catherine are regularly invited to participate. They are given a place in various independent, still functioning universities. An *Honoris Causa* is offered for their sociological ignarometric analysis model. In 120.71 HE they publish framework 95/121.
Catherine's grandson, Sergio, articulates the ignarometric framework with institutional anthropogogy. This allows him to demonstrate why the emphasis should remain on a public

schooling system based on education that supports the learner. The young researcher Inês Legendre is his partner in this. Inês meets Joana and Catherine through Joana's research on communication. Inês believes Joana and Catherine's ignarometric framework can be useful to demonstrate how those in power use themselves disinformation and conspiracy theories to impose their rule in the *twentieth and twenty-first centuries AD*.
Sergio and Inês soon become life partners.

For quite some time, world-renowned scientists were working on the *Elysium* project without realising it or recognising its real-world implications. It's an improved version of a science fiction film scenario in which wealthy families along with slightly less wealthy families of their choosing leave planet Earth to live in a closed, luxurious environment in space.
Ironically, as we now know, the well-drawn illusionary network of the self-serving monetary nomenclature itself led to an unprecedented economic catastrophe resulting in the disappearance of money.

The Megapoleis are generally governed by inferior political oligarchies. Their primary mission is to keep the middle class ignorant and thus prevent those who haven't yet evolved into the upper middle class from doing so. Digital networks and platforms are being systematically dismantled for security reasons. A third of the world's population still doesn't have access to the digital network in 120.70 HE and never will. Those who already have access are seeing transmission speeds rapidly decline. Connections between different Megapoleis are

becoming increasingly less authorised.

The population becomes a collection of small, forced, self-reliant communities. To the arrogance that ***promotes*** others ignorance is thus added own arrogance that ***is promoted*** by own ignorance. Teachers and students have only controlled digital contact with each other. In the Megalissipo administrative zone all physical schools have been closed indefinitely since 120.69 HE. The authorised schooling consists of distance learning and is no longer mandatory but only provided by supervised institutions.
In all Megapoleis intolerance is growing. This intolerance is sometimes discreetly, sometimes openly, encouraged against academics and intellectuals. Bloomcamp counter-information is based primarily on conspiracy theories and points an accusatory finger at libraries. Going against the tide, Greta Campos and Alexandre N'Kondo have transformed the Paulo Demeester Library from a public space into a clandestine meeting place. They are doing this to address the increasingly frequent threats and have *The Cemetery of Forgotten Books* from old Barcelona and the clandestine Zafonis-groups as a source of inspiration.

The increasingly elitist division between the nomenclature that grants itself princely rights and the rest of the population almost none, makes the intellectuals of the third line of thought about society decide to raise their children semi-clandestinely in cooperative learning groups.
Around that time Fernanda Mestre was born. Fernanda and the other children in the family isolate themselves with their parents

and their friends in their studies. Inês primarily helps her four children with math and science. All four quickly become part of other cooperative learning groups. Greta, Alexandre, Francisco, Sergio and Inês volunteer their knowledge to these groups. As a result, they feel increasingly at home in the world of semi-clandestine initiatives based on the pluralistic exchange of ideas.

Both those in power and those who are not distrust these and similar families because of their behaviour. This distrust is increasingly openly displayed. The fierce criticism levelled at almost all proposals from intellectuals, combined with the persistent oppositional behaviour of Sergio and Inês, leads to the alienation of three of their four children. Fernanda continues to openly support her parents in their struggle against ignorance and arrogance. The two sons behave with distinct hostility, while Fernanda's twin sister seems indifferent. Not much is known of Sergio and Inês' work to date. We can gain a partial understanding of their thinking thanks to two short essays preserved in *Paradise of Books,* probably saved by Fernanda. Another possibility is that a student of Sergio or Inês rewrote the texts after taking the memorised originals to Paradise.

Fernanda grows up in a world hostile to science and intellectuals, and the arrogance only grows stronger. The wealthy, powerful class only wants to hear and read about what is immediately useful to them and shuts down any form of research without immediate profit.
Meanwhile, we follow Fernanda Mestre's unstoppable rise, despite the existing mistrust of her family and herself. The

branch of mathematics which she develops almost single-handedly revolutionises the way to work with the physical limits imposed by the laws of mass. This will influence space travel. She is so brilliant that at 19, she is invited to collaborate with a group of mathematicians who are learning to understand ultrafast motion, which relies on classical physics for short distances and quantum physics for long distances.
Fernanda wins the Fields Medal at the age of 25, cementing her place as a mathematical authority. When she is in Megapple to collect the award she learns her twin sister is in fact not alienated from her parents!

The *Elysium* project has now firmly established itself in the minds of the multimillionaires. The chronic lack of new medications for the successive waves of virulent viruses accelerates the process. Bloomberg's top values 10 and 11 are reacting out of fear and their fervent desire for eternal life. They are inviting other wealthy individuals to join the project. This is therefore the last major Counter-Reformation project, based on press releases from who is completely controlled by the money magnates.

At the end of this book, we follow Greta and Alexandre's attempts to protect the Paulo Demeester Library from the increasingly drastic attacks of ignorant individuals financed by oligarchs as book-burning, anti-culture clans. We are, of course, referring to local groups of the then-fearful *Counter Measure for Culture and Library Clan* or *Cou-Clib-Clans* who appeared in all the Megapoleis and burned entire archives and libraries.

Four years after receiving the Fields Medal, Fernanda Mestre, is convinced that her work is mainly used to make possible *Elysium*.

Her new meeting with the Victor Hunt community would prove decisive in her next move. (*For a comprehensive biography of Victor Hunt and detailed information about what he called the Ganymedians, we recommend reading James Patrick Hogan. Our story primarily focuses on meetings with a possible grandson and great-grandson of Victor Hunt.*) The renowned explorer and researcher explains that despite the concentration of scientists dedicated to the construction of *Elysium* for the very richest, planet Earth offers other interesting places for intellectuals. These places are so well shielded from the arrogant ignorance of the rich and poor that those living in the Megapoleis have difficulty obtaining information about them. And yet, a growing number of pluralistic humanists decide to move away from the Megapoleis. They only maintain contact with those hiding on a moon base. This makes places like *Paradise of Books* far out of sight of the *Cou-Clib-Clan* and the *Bloomcampers* becoming *Elysians*.

Fernanda renounces the benefits and perks afforded to recognised academics and returns permanently to Megalissipo.

From that moment on we follow the adventures of Fernanda and her partner Gonçalo Lehrman, as well as her parents Sergio and Inês. Their wish is to move from the arrogant world to the peaceful world. They want to reach *Paradise of Books*. Through

contacts they learn that the majority of the *Wandering Books* and *Document Keepers* of *Zone 1* and *Zone 2* are hiding there. To re-record arriving texts and books, the community uses only local electronic equipment, without connection signals that could betray it.

Sergio and Inês's two sons who had already distanced themselves from their parents' ideas, emigrate from the luxury district of *EuroBrussels* without ever seeing their parents again. Sergio finds it increasingly difficult to stand up to the isolating schemes set up by increasingly arrogant rulers, intent on preventing the free circulation of ideas.

Upon her return to Megalissipo, Fernanda takes care of her parents now with the help of her sister. However, she cannot convince them to choose voluntary exile. She calls upon her grandmother Greta for help. Inês is quickly convinced, but Sergio refuses to leave with the group including Greta who had already decided to risk the adventure and joins the N'Kondo family.

The rest of the family has barely left when Sergio realises that the controllers employed by the Megalissipo Oligarchy are on his trail. Finally convinced of the real danger, he flees as well. He calls upon the clandestine *GNet-Z* network. Sergio stays in no man's land for a while after which, years after the others he also reaches *Paradise of Books*. He arrives there in 121.06 HE, one year after the death of his mother. He also meets his granddaughter Emmy for the first time, who is already five years old. Sergio and Inês spend the rest of their lives in *Paradise of Books*.

Greta spends another four years in *Paradise of Books*. She and Inês Legendre prepare the education of her great-grandchild, Emmy. Both women continue the way of educational interaction they had already begun with Jacobus, Emmy's older brother.

Gradually *Paradise* becomes a large settlement for the further development of non-warlike science. Only from 121.25 HE onwards there is a permanent connection to the outside world again, using the three clandestine transmission satellites of the GNet-Z groups. These satellites are hidden behind the satellites of the Bloomberg project supporting *Elysium*. There is now regular contact with the similar place *Last Rose in Desert* in *Zone 3* and *Beautiful Pearl* on an archipelago between *Zone 2* and *Zone 5*.

With her extended circle of friends Fernanda is influencing the resumption of dialogue-based educational projects as the number of *Paradise* births are increasing rapidly. She joins a group of parents and scientists who propose to encourage the number of children born in *Paradise of Books* towards a pluralistic, empathetic way of thinking and acting. This includes a strong focus on technical and physical knowledge, without losing sight of prose and poetry. This group is thus implementing two ideas proposed by the community: all knowledge available to everyone and symbiosis between natural and artificial memories. The ancient pansophic thought of Comenius contained many dogmatic limitations regarding the origins of the world and the cosmos. But now the proposition of making all knowledge accessible to everyone is an important ingredient for a pluralistic society. On the other hand, it is no longer

possible for a human being to possess profound knowledge of everything, so the idea of electronic auxiliary brains is a condition, not an obstacle, for a pluralistic world.
This need for the use and control of robotics and automation will continue to guide Fernanda in her contributions to research work.

Emmy Lehrman is born in 121.01 HE in *Paradise of Books* and thus also belongs to the first generation of children of *Paradise*. She is partly taught by her parents, but she also receives support from the parents of other children who, like her own parents, do not equate the transmission of knowledge with reciting books. As all know from recent history, Emmy played a crucial role in organising Earth communities since the Rebuilding in 121.45 HE. More on that in the next book.

We also pay some attention here to the updated version of the social interpretation based on the ignarometric framework. This was written by Sergio Mestre and dates back to 121.27 HE. It is later used by Emmy and the think tanks she participates in. Further updating will help bring together ideas about society and community organisation as well at *Paradise of Books* as at *Last Rose in Desert Area* and at *Beautiful Pearl*.
Meanwhile, growing communities between 120.95 HE and 121.30 HE are increasingly shaping *Paradise, Last Rose* and *Pearl*. The houses of no more than one floor in well-organized streets use little energy. The basic idea of the three communities is to propose to *Wandering Books* and *Document Keepers* into logical groups. There is no obligation to establish themselves in

the knowledge zone corresponding to their personal knowledge, but newcomers are encouraged to contact former *Wandering Books* and *Document Keepers* whose contribution resonate with them. After 121.25 HE all preserved and newly produced knowledge, literature, and art is placed on various media in the three communities that continue to protect themselves from *Cou-Clib-Clans* and *Elysians*.

In 121.20 HE Emmy Lehrman and Malcolm Auctor move in together. Malcolm is part of the Paulo Freire sociological circle. From 121.30 onward, Emmy and Malcolm participate in the development of an important support program for working with Ignorants.

Lev is born in 121.27 HE. During that period Malcolm receives information about Ignorants who are outside *Paradise* coming closer. We know that the first contacts were anything but easy. Years of disinformation and the disappearance of education led to the proliferation of new myths and pseudosciences. The fear of the unknown was, just as happened earlier in history, once again subdued with the help of fairies, gods, and magical formulas.

Two natural phenomena have a major impact on what we now call Rebuilding: a simple eclipse and unusually strong tectonic and volcanic activity.

The astronomers had long anticipated the total solar eclipse in *Zone 2*, on 7 Sedmomehns 121.35 HE. It is visible in 11 limited areas of old Europe. The eclipse gives rise to all the classic symptoms of anxiety among an increasingly ignorant and impoverished population. It is also the indirect cause of the

further decline of an already severely weakened financial system based on commercial exchange. The valuable objects remaining on Earth are hoarded and gradually disappear into a barter economy without a future.
A year and a half after the eclipse, intense tectonic activity begins. This was expected, but as always with these kinds of phenomena, no precise date could be put forward. This is grist to the mill of the mystics who were already preaching the end of the world during the eclipse. A chain reaction of three volcanic eruptions at two tectonic trenches will cause a volcanic winter with a sudden prolonged cold snap above and below the tropics. The combination of earthquakes and the fall of large amounts of volcanic ash will even slightly alter the physiognomy of part of the Northern Hemisphere.
The ignorant mystics claim that it is the beginning of the prophesied *New Pangaea* forgetting that they are about 250 million years ahead of events…

In 121.39 HE however it is clear the volcanic winter the planet is experiencing could force temporary mass migrations. The planet appears to be experiencing a dark period comparable to the 75.000-year-old Toba explosion. New shelters are envisioned in the tropics - closer to the three spots *Paradise of Books, Last Rose in Desert Area* and *Beautiful Pearl* - but also beyond Earth. *Elysium* keeps its gates firmly closed of course. The bases on the moon are a possibility. The Auctor and Lector families are part of a group that settles on the moon for almost five years. Lev Auctor tells us how these families personally experienced that period to his granddaughters in book 12.

The *Three Spots* and the moon bases are joining forces to transport the terrified and distraught Ignorants to habitable zones, both on the planet and beyond. Emmy Lehrman and Malcolm Auctor are part of the helping group of anthropogogists. This group is learning, through dialogical interaction and guidance, how best to support Ignorants with a renewed desire to learn.
Yet it is not possible to avoid the fact that during that difficult period, just over half of the world's remaining human population will succumb.

TMAS 12 — The Rebuilding of the World

This book features Emmy Lehrman. Her work and thinking have been crucial to the realisation of the *Convivialis Civitas* we know today.

In 121.45 HE Emmy and Malcolm finally return to Earth after having spent time on the Moon since late 121.39 HE. The family had chosen the Moon on Fernanda's advice and as a result of a series of earthquakes and volcanic eruptions in quick succession that made parts of the planet uninhabitable for an extended period.
Emmy is researcher in learning communities. She was part of the think tank *Bringers of Individual Choices* (abbreviated *Bring**In***) which she co-founded. The group formulated for the first time the concept of the well-known *Dynamic Collective Society Project*. *Bring**In*** will record everything everyone can feel and say and that for a long period.

The money based economy has completely disappeared and that gives the *Bring**In*** the possibility of distilling a proposal for a moneyless society from all the hearings. From 121.54 HE onwards, the sustainability of this project appears to be guaranteed after the further development given to it by the surviving population groups. The entire project becomes even more robust when any segregation concept is labeled as meaningless. The experience of dividing people into boxes pushed to the limit by *Elysium* contributes to this. The latter is physically dismantled and from the available building materials, various spaceships are constructed that can cover the solar system and then be converted into temporary living units in anticipation of far-reaching *Terraformation* on Mars, Ganymede and Europa.
During Rebuilding Transition Period, Emmy works with migrating populations. She also closely follows her son Lev who participates in guiding to prepare the next generation of the groups migrating to Mars and the moons of Jupiter.

The absence of money and of *Elysium* quickly fosters more convivial relationships both between people and between communities, which in turn makes the cooperative sharing of goods even easier. After the disappearance of value speculators, primarily from the Northern Hemisphere, the use value of an object or idea becomes more important than its symbolic value, as was the case in earlier human history.
Concerned about avoiding past mistakes, sociologists, economists, and psychologists are beginning to work with an improved Bregman model. Emmy actively contributed to this.

However, the model is, in a sense, outdated before it is finalised. Our less global but much more sustainable *Convivialis Civitas* consisting of *a network of communities,* benefits from dialogical rather than commercial interaction.

Lev explains his granddaughters how the *Plural Common Organisation* established the Polypolitan Council. He is talking about the revised *Supporting Learning of Children* and their projects, but also about the *Education for Voluntary Representation* and the way in which an agreement was reached regarding the arrangement of mutual services. These and other important administrative instruments, also called principles, have their origins in what *Bring**In*** brought together from wishes and choices from the surviving communities. The workgroup made them explicit and then sent them back to those same communities for discussion and ratification, always open for bettering.

We can but appreciate Emmy's foresight if we remember how over fifty years ago she warned for the potential threats posed by the voluntary departure of Elysians seeking to break with Earthly communities. Recent contact with the population emigrated to Mars confirms caution is welcome.
We recognise Emmy's thoughtfulness in the way the *Bring**In***-proposals to ensure the sustainability of the cosmopolitan ethics and empathy that characterise our communities today. It is no longer about guidelines for compassion, as in the old religions, but about new ethical rules and codes of conduct. In this context, the display of wealth is always considered a gross form

of thoughtlessness. After all, excesses of power were often directly linked to this sometimes compulsive attitude.

From the start of Rebuilding and throughout the thirty years that followed, Emmy not only guided think tanks, learning communities, and local production groups, but often actively participated in them. She contributed to the development of artisanal production models for highly complex objects, which often required extensive specialised studies. It is partly thanks to this collective effort that any project can now be considered, as long as there is a group of people interested and a group with the technical capacity to carry it out. The general code of ethics requires a preliminary impact assessment for each project. This assessment aims to determine whether the project could disadvantage uninterested fellow participants.

Today we are well aware of the advantages of the way an ethics committee is formed. The Polypolitan Council, the *Convivialis Civitas* as a basis for the *ad-hoc* nature of each committee, which is always open to anyone who wishes to participate, is also the result of consolidating this way of thinking, as Lev, son of Emmy and Malcolm, tells us, by introducing an identical working basis with children in the core learning groups, where experience, research and knowledge converge.

It is important to mention that after Rebuilding, the world population stabilised at little more than three billion people. Today, there is a general cultural acceptance that the widespread destruction of ecosystems due to overpopulation and the resulting pandemic diseases that almost wiped out certain regions was a kind of warning from nature.

Meanwhile, along with the morbid desire for power and wealth, the morbid desire for eternal life also disappeared. We believe that the human species currently has a healthier way of dealing with the collective life cycle and its inherent individual lifeline and death.

Lev Auctor is part of the committee that discussed with the ambassadors of the *Elysium* space city. The *Elysians*, who still love money and power, now realise they themselves had undermined the system when, after almost fifty hectoyears, they became absolute owners of the standard of symbolic value called money, introduced sometime during the seventieth hectoyear.

Without making value judgments, Lev recounts to his granddaughters some episodes from that period. There were biological and technical challenges to facilitate the biological readjustment of those *Elysians* who wanted to return to Earth to join a community. This was made possible through a previous, long stay on the Moon. He also provides more details about the assistance offered to those who wanted to travel to Mars or the of Jupiter.

More adventurous individuals, as well as some incorrigible troublemakers, began to consider further space exploration, especially now that the mathematics of Fernanda's generation and the discoveries now being brought in by Victor Hunt Junior and his associates might make possible travel to the nearest local groups of our galaxy within a lifetime [See *epilogue* of book 13].

Alberto was born in 121.53 HE making him three years younger than his sister. Since childhood, the children's learning

projects have been supported by dialogic interaction with others, with other resources always accessible through cerebral or electronic contact with data bases and knowledge repositories.
The learning community is a socialisation space, a learning school for pluralistic peers, and a resource center for stimulating the curiosity of individual children among themselves. Alberto's education and teaching are the materialisation of the *BringIn*-proposals. Cosmopolitanism and ethics based on empathy are two of the most important characteristics.
Alberto's youth takes place in the period when Bibliopolis flourished in central *Alkebulan*. With him, readers of his generation will relive their own childhoods, when they were guided by adult educators in the original sense of the word.

In 121.90 HE Lev turns 63. That year, Alberto confirms the discovery of the house where Greta Campos had organized her grandfather's library. Greta Campos' grandfather's library is most likely buried under the rubble of the great Iberian earthquake in the south of *Zone 2* in 121.39. One hundred years after the library was hidden mainly by Sergio and 51 years after the earthquakes that ushered in the Volcanic Winter, a cultural anthropologist accidentally discovers the site.
It is, of course, impossible not to pause for a moment to consider Alberto's story, told so often and with such emotion to the family: his journey to the ruins of ancient Megalissipo, the traces of the second dynasty that he rediscovered in the library organized and hidden by Greta Campos and her son.
The book ends with the death of Emmy Lehrman.

The second part of this book functions as a kind of epilogue. Libraries once again play an important role in people's lives. Alberto examines documents from private pre-Rebuilding libraries. During the period of the arrogance of ignorance, of which the Book Burners were the ultimate expression, almost all public libraries were destroyed.

As we know from the previous book, Alberto Auctor learned of the location of a library in Megalissipo in 121.89 HE. The following year, he confirms it is indeed the library of Paulo Demeester hidden in 120.90 HE. Over the next two decades Lev, Alberto, and other interested parties investigate the discovery. They ask for and shape a *Joana and Catherine Demeester Space* at the Central Library. At the suggestion of Maria and friends, Alberto then elaborates on the saga of his ancestors.

At the time of writing, Bibliopolis, Culturopolis, Perolapolis and Arqueopolis are the historical memory of the planet, but their dissemination to other *Convivialis Civitas* is underway. Anyone, anywhere, and interested in anything, has digital access to everything that exists, and anyone can request or produce an edition of any facsimile of any document or artefact. The four *Poleis* make themselves available to all knowledge and science and keep it available to everyone. Here, as on the entire planet, the desire to create surpassed the desire to make money. The simple fact that currency disappeared made knowledge and science accessible to everyone as soon as they show interest in a particular subject. For the same reason, minerals and raw

materials are only useful for those developing projects that require them, as long as those projects don't cause inconvenience to those not interested.

The people of Bibliopolis consider themselves a community of researchers. Every message, every discovery, every street conversation on any topic is immediately contextualised to accurately determine who is speaking. All residents are encouraged to maintain a public biography. This helps to determine the depth with which someone can speak on a specific topic. Thus, co-authorship became a natural and commonplace practice. *Peer review* has never been as popular as it is today. "*Peer*" simply means being able to demonstrate that one has thoroughly studied the subject under discussion and that one accepts Popper's principle of falsification. With the disappearance of financial interests, the temptation to quarrel over authorship also disappeared.

The residents of Bibliopolis are pleased to see how, in the current hectoyear, this way of thinking about scientific research is gradually catching on in other communities. This paves the way to increase co-authorship with people from other parts of the world.

The growing importance of Arqueopolis is also noticeable. In the specific case of the *Joana and Catherine Demeester Space* there has recently been a permanent video channel with the archaeological section about *Erebúm South*.

Sociological ignarometry and institutional anthropogogy theorise how people interact, perceive different ways of viewing

objects, and also human attitudes and practices. This theorising, at the end of hectoyear 121, has important consequences for the concept of sustainability.

It's quite common today to view travel as a function of some activity or research. Travel is no longer a form of escape from reality, because there is no reality from which anyone feels compelled to flee.

23-year-old Liberty's journey to Mars is a prime example. It focuses on a project about communication in potentially hostile environments. Liberty is interested in communication among living beings. She works in the fields of ethology and artificial intelligence. She has studied long-distance communication, such as used by marine mammals that escaped human attacks on the planet. She is also researching the significance of regionalism in human language.

Liberty has revisited some revolutionary ideas about waves and energy transport from the 120th hectoyear. She imagines nature based not on human senses, but on energy. She aims to demonstrate how we are bound by the limited way our brains develop images of the cosmos. This could result in a perhaps unnecessary complexity of the natural sciences and applied mathematics.

The year 122.08 HE is discussed extensively in Alberto's prologue. Twenty-nine-year-old Catherine bids farewell to her cousin Wolfgang, who is embarking on a mission to Jupiter's moons. Catherine's chosen field of work is collecting and compiling data, texts, and content for those seeking information on a specific topic. This has developed her into someone who can

easily analyse reality as experienced by those who describe it.

In the last part of this final book, Catherine maintains an ongoing dialogue with the many fellow-equalians who have sought her help in connection with the sometimes very different fields of research with which she comes into contact.

Alberto Auctor is a bit of a futurist when he foresees that somewhere in hectoyear 123 there might come a new phase in which it will be necessary to give literature and science a different kind protection against a different kind of *Cou-Clib-Clans*.
It's true that people sometimes discuss the difficulties of distance and a potentially dangerous development on Mars. Both the Martian and Ganymedian inhabitants would need at least two generations to biologically adapt to life on Earth, making a sudden return unlikely. On the other hand, even the groups that prefer to remain isolated are in regular contact with psychologists and sociologists who are eager to participate in better understanding the driving forces that nearly drove humanity to extinction at the end of the Gregorian era.

The book and the saga conclude with some final comments from Liberty and Catherine, drawing on their father's analysis. Their ideas relate to the discussion about the descendants of *Elysium*. To what extent can an Earth-based *Convivialis Civitas* network maintain a healthy, non-destructive dialogue with those who love power and money?

From Magister to Auctor: Notes on the book covers

When we suddenly realised we could send our books back to Hectoyear 120 (the 21st century), two things happened. We expected the first; we couldn't possibly have foreseen the second.

Reading the saga by anyone who wishes to, has no influence whatsoever on the evolution of the human presence on Earth. So the world evolved as we describe it, and the population did indeed fall to just over 3 billion people in hectoyear 122. Elysium *was* built at the end of Hectoyear 120, the wealthy *left* Earth, and as we write this, there is still no sign of a return of money to Earth. Compulsory schooling disappeared two centuries after its inception, and anthropogogues then took the guiding of the great desire to learn, both young and old.

We were delighted we could give readers of your era a taste of what has to come. We were thrilled to find a website by a certain Pascal, lost sometime in hectoyear 120. What we couldn't have foreseen was that a friend of him would take on the task of providing each book with a cover, something we hadn't considered, perhaps because the return of printed paper had not so long ago started again. We're only just beginning to appreciate the importance of a good cover, which serves as a kind of summary of the book.

We were therefore very excited when we rediscovered those covers that once appeared on the now long-defunct website in the ruins of Paulo Demeester's house in Megalissipo. Moreover, we found Francisco N'Kondo's notes with correspondence in

between Pascal and his friend Frank providing a short description for each cover. We remember Frank Nuyts was as musician and componist and a font of inspiration for Francisco. Below, we reproduce the artist's explanation in first person. It might be helpful for anyone considering covers in this period of the return of printed paper.

Maria Liber
Bibliopolis 122.25

About the chosen font

I specifically looked for a font that was a bit futuristic (because ultimately everything is collected in the distant future...). Furthermore, the letters aren't completely formed. Because compiling a history from files and archives is always *incomplete*. There are always holes in the argument. In other words, it's always a story. With small and large omissions, right?

Little Guide

The cover of the Little Guide. I think it's immediately clear. Clocks from all eras to something 'futuristic' that tells the time on the planets and even Jupiter's moons?
I deliberately used coloured pencils to create an image of *work in progress*. To be able to suggest a certain atmosphere. I'm very happy with the eraser I drew. It's so realistic, isn't it?
I have also consciously chosen *unfinished work* and drawn a copy that is not one of the last ignarometric matrices: even the guide is still searching. We don't assume everything will stop after the book, do we?

Imprimatur

I based my work on an aspect that immediately struck me while reading: gathering means preparing food together. It's an attitude we've also adopted throughout our productions. During all rehearsals with bands or other productions, we always made time to eat together. The only difference was that it was always us who took the initiative.

I also added a kind of logo-like drawing. Something that represents the *linking together.* In the case of this group of authors, even across time and space (after all, they also travel to the moons of a few planets). I did not mention Mars. I already struggled to add a red tomato. Or you could also see it as an apple. This logo is adapted from something I saw earlier. And that blue, of course, represents our *lonely pale blue planet* by Carl Sagan.

Of course, also books had to be included, because it is about stories and history.

A dangerous thought

I think I've made a nice cover for the second book. Perhaps a quick explanation.

A 17th-century Amsterdam facade. It could also be Köthen, but Comenius spent quite some time in Amsterdam didn't he?

I placed two street poles with a chain in front of it. The metaphor is clear: the protagonists of this book themselves say a few times that they are *locked up* in this system that runs on slaves. Hence the chain.

The apple tree is still very bare. With only a few green leaves. A

single apple hangs on it. It looks like it's about to fall. Newton is often mentioned.
The boy seems willing to accept the apple. But the apple and the snake, of course, also refer to the all religions the protagonists encounter. And the religious forces that seek to impose their will on schools. The boy holds a small book with the letter C on it. There was no room for Orbis Pictus. The boy is not standing on a carpet but on a blank page, a reference to Locke, and to radical liberalism that assumes humanity owns the planet.
Then there's the butterfly, which naturally refers to Maria Sibylla. The metaphor of mutating from chrysalis to butterfly also applies. It's the underlying theme of the entire saga, as far as child development is concerned. And you can almost recognise the logo in the facade.

Publications out of control

The *Noble* looks down on everything in this drawing. He seems to own the whole world. And he looks especially at the *America's* on an eighteenth-century globe.
The ship on the left could have sailed with the *Oostendse Compagnie*. It displays the colours of Oostende and the series' logo. Diametrically opposite the *Noble* stands the slave (also a metaphor) who seems to be looking up at a mountain of work.
Next to him, separated by the jute bags containing coffee or tea, is the *salonnière* which different than the *Noble* looks *out* the frame. Of course she can't do well there *lying* on her beautiful couch because she too exploits the *wild* to whom, incidentally, she also turns her back. At the foot of her bed lies the

Encyclopedia with small blue squares on the cover (a metaphor for windows on the world?), and in front of her are two typical eighteenth-century coffee pots.

The Privilege of Knowing

This book is more politically oriented. Joseph II — everyone remembers him when hearing the name Mozart, ever since the film Amadeus — and Robespierre who was clearly a more complex personality than I had anticipated.

I've chosen two figures for whom *enlightenment* was very important, since the book is also about knowledge. They are both reformers, especially regarding the influence of the Church. They both died in the 18th century. One more dramatically than the other, which is why Robespierre's tie turns somewhat red. They look at each other, although historically this didn't happen. But between them stands the tree of liberty of the revolution. The entire book revolves around small and large revolutions. Revolutions that come about primarily because of the provocation surrounding the reforms, which primarily meant that the property owners felt threatened, thus pushing the ignorant masses into opinions that necessarily benefit them much themselves.

A tree of liberty like that was accompanied by celebrations and dancing. But below I've drawn a destitute girl with her hands in a basket. One does not know what she's doing, but she does give the impression that she's working and unhappy. And certainly not educated in the knowledge that could help her escape her precarious situation. Dancing might create contentment but it can

perhaps also keep the ignorant dancers accept their poverty. After all, that was the motto of some *pedagogues* in those times. That severed fish head refers to the dynasty's investments in shipping of course. But also that the poor must be content with little.
The other things refer to the book. The whole drawing is somewhat *more yellow* than the previous one. It might be because of the eruption of that volcano in Iceland, but those sulphuric fumes are also a metaphor for the fogs over all (future) industrial areas. The Montgolfier balloon is supposedly the cause. That's an exaggerated explanation for the yellow, sickening smog and also represents the vision from a higher vantage point. Perhaps humanity can now transcend its fate. Hence the lighthouse. Not only a reference to Oostende, but also a 'higher' enlightenment, in a literal sense.

Enslaved by Power

I have chained Pius VII to his faith by (partially?) reinstating the Inquisition, even though he wanted to abolish slavery. The same is true of Napoleon's Code Civil: *liberté,* but slavery remains
Moresnet and *Vieille Montagne.*
The Lancaster school's rod with the Fröbel gifts in between…
Clear metaphors, I think.

Enlightened citizen School

It gave me some more work this time, but I think it turned out beautifully. The Dutch-Flemish reading shelf is clearly an important element in this book, I thought.

Aap, noot, mies… (monkey, nut, mies…) I started reading like that and there were also books with the animals in the *ditch*. When do you ever hear or read this word today? I was immediately captivated by those pictures, and then by the writing itself.

Monkey and Leo II, that's an easy one, of course. On Leo's coat are the flags of Belgium and the Free State of Congo. He's now described as the devil on earth. I don't know exactly when this started, but one often finds him with this title these days. So I've already put him over the fire. I didn't draw the original barrel on the plank, but a boiler from a steam engine, nineteenth-century oblige. It could also have been a steam train, as that's an important development factor for our little country. But the steam boiler seemed more menacing to me. Next to it was M***ie***s (the name of the cat) on the reading shelf; I changed her into W***ie***l, a wheel with rubber tires. You can see the rubber tapping on Leo himself.

To the left of hell, because that's where he belonged to many people, is Darwin. Above him. the monkey; I don't need to explain this connection. I did draw chaffinches next to him, because these were indeed a starting point for his book about *origins*. To the right of hell, another person drawn who, according to many, belonged there. Marx with a piggy accumulating capital. Darwin and Marx are thus the metamorphosed Teun and Gijs of that reading shelf.

Leaden Times

There's number seven. I was a bit inspired by Labisse's style at

Corman's bookstore to portray the characters.
King Albert turned out well.
It really seemed like Francisco Ferrer had to be there, I felt it.
Next to him is the fictional, or perhaps historical, character Lucien Souris. I've added a mouse to clarify who he might be. Labisse does something similar in one of his paintings.
Lenin joint the party (sic) and he has a red Colorado beetle on his shoulder.
Next to him is the incredible Célestin Freinet. With a smile. The first character on a cover to actually smile.
And next to him Einstein.
The connections with the ignarometric framework are clear, I think. The first quarter of the twentieth century at the top. Albert and Lucien in the trenches. Francisco assassinated. Below Albert, another leader. Below Lucien, another engineer/scientist. Between them, the reformers of the school. And then diagonally: Elisabeth played the violin with Einstein, and in the other diagonal, 1st of May plays a major role.
It's deliberately drawn in a slightly different style. The twentieth century has a different approach to representation.
And then there are the mice in the trenches, right in the middle of the field. And the Colorado potato beetle is also in the fields, but it's children who are being used to pick them from the potatoes.

Mass Mediocrity

This cover might surprise a bit. But I've already said I want to respect the artistic aspects of the period depicted in the covers. I

was thinking of Vasarely's zebra drawing.
And since this book mentions Czechoslovakia, the idea suddenly occurred to me to merge the FIMEM logo into a Vasarely globe. I did turn the logo upside down, though. Because when it comes to education, children in the southern parts of our planet still often suffer the consequences of living there. Perhaps education only works well in the far north and in places where anthropogogues have been at work.
The rocket demonstrations of the mid-80s couldn't be left out, of course, and I absolutely wanted to include something by Masereel in the drawing when I thought of John, who was once secretary of the association of the same name. After a long search, I actually found a woodcut of him in which he also refers to the weapons as trash.

The Learners Era

In this drawing, I've again tried to connect many of the book's themes. At the bottom is what now completely dominates our society. LOGO serves as a small slow starting point for what is now culminating in AI. At the top, however, I've placed those elements that will become much more important in the long run, and will also be under attack by AI: the social interactions. We also recognise the torch of Voz do Operário. Incidentally, the complete logo of the institution also depicts a globe.
But I opted for Mars. With a literally green and somewhat elderly Greta Thunberg as a metaphor for terraformation. And of course, the paramount importance of our vigilance regarding the unchecked and short-term capitalism is up to. The pilot

friend in the book flies to the moon, not to Mars. That's why I'm making an allusion to the Méliès film *Voyage dans la Lune* and one of the most famous frames of that film is the moon that catches the eye of a rocket. At the top right is Ghent ballade singer Walter de Buck's kite with the money he wanted to get rid of tied to the tail. Money that is now all *flows off* to the only thing that seems to matter today: AI.
The elements of the print are not *original* Nuyts. They are also a visual metaphor for all the works and books that underpin the saga.

Arrogance & Ignorance

A child soldier threatens us with a futuristic weapon that is far too large, giving the impression of a toy weapon. But what's happening around him is clearly no child's play. A satellite being destroyed. A *condominium* with a fence clearly indicates: «*This is ours and you are not coming in here*».
Radars, transmission towers, and colourful walls evoke the adobes of California's enclosures, where the richest are already hiding. And a robot, of course, in an overly technological world. But the robot also turns out to be a mobile flamethrower. Because that's the most striking thing, of course: the 'auto-da-fé'... of the guided ignorant, which I'll also will read about in the next book, I am sure.
And the worst part for me is that the armed child tramples on the books. In the 17th century, children were still described as blank slates. Today, a controlled schooling system leads to the demonisation of science, the introduction to the written word

disappears, and the context around it, which so many have striven so hard for and sacrificed their lives for, is denied to them by the wealthy, literally torpedoing children's social and intellectual skills.

The Paradise of Books

Society is in decline.
The Bloomkampers are in moral decline with their viruses, their gambling, their bombs, their whole being to a large extent.
But also ecologically, the Earth we know is disappearing.
That's why I've chosen a slightly more urgent, and therefore more schematic, drawing. In a society where drawing, reading, learning, and empathy can only flourish in a few places, drawing (skill, not to be confused with art) will probably also *decline*.
One sees the *paper* has been in the water, or was half burned, in any case *damaged*. Up there above the grey moon, with a few flecks of green from the moon bases, but still not a place you'd really want to emigrate to. Although in this book almost all the good comes from there.
Planet Earth itself is turning into a moon-like world. Open-pit mining, deep enough to penetrate the Earth's crust, is creating new volcanoes and the resulting consequences.
The atomic bomb they use for this. But it also seems to threaten the city at the mine.
The viruses in the drawing resemble a child's Christmas decorations, but we read that the world population has shrunk to the size we had in our high school atlas…

A primitive well. I wanted to draw an irrigation system with gates, but I couldn't quite place it in the overall design: so here's a simple well and a few containers with vegetables or flowers.

The Rebuilding of the World

Suddenly, I saw the whole picture.

There's less on it, but it's all a bit more metaphorical!

The black frame represents the more limited world: (for now) life is only possible between the Tropics. The red equator is a bit of a metaphor for the ring of fire (although it runs differently). I've retained the shape of the continents as we know them (although I've made them blurry, as they might not be visible through the ice) to make it clear to anyone who hasn't read the book that we're... huh... still dealing with our good old planet. The white, of course, represents the snow-covered parts of the planet. We see the men who have gone to dig up books in Megalissipo. For now, only the books bring some real color to the frozen/solidified world.

No reference to Europa, Ganymede, or Mars. I think the last quarter of that book gives a clear hint of what one be able to dig up oneself in the future.

The Return of Printed Paper

The cover shows a kind of library. A kind of virtual JCD-Space, perhaps?

The virtual image of Paulo (?) sits in the virtual armchair, and the three main locations where humans live also seem to be a kind of irradiation, or a kind of hologram. The young woman in

the library wears clothes with the slightly brighter colours of former Portugal where Lisbon and later Megalissipo were located.
The ceiling is blue. But is it a ceiling? Is it a real sky? But then again, this seems strange. Rain might get the books wet. So it's more likely an artificial sky. Which is why this 'photograph' could even have been taken on Ganymede.
Note the logo on the glass door with the clasping hands.
The whole thing exudes a kind of tranquility. The younger generation is therefore interested in what came before. Not everything is merely virtual anymore. The woman's attitude is a bit like, '*Where do I begin?*' Or is she just figuring out the colour code of the books?
No white or black covers: the human species in 2225 AD knows that this kind of attitude is absolutely to be avoided. But it's also not a nihilistic six-seven from the early 21st century AD.

Name Index and Sources

That's it.

I'm unemployed as far as the saga is concerned...

But I think I've come up with a beautiful ending for the saga. Perhaps extra beautiful for "old white heteros", but let's assume that beauty is universal…
It's been a wild ride so far. Some covers have turned out better than others, but I shouldn't expect more: the subject matter has forced me to draw a whole bunch of '*other things*'. I've always been able to base my work on internet material; nothing is finalised, or 'drawn from memory' but the saga is also an

interpretation of reality as it's written. So, I need to think conceptually about the parts of the stories that are future stories for us. Perhaps for the last two books, I should also throw myself into the unknown and try to find a pictorial answer to what's to come.

Now, about Beguines and science. Becoming a Beguine to study wasn't something I read about in the Dutch comic books of Jommeke. It was Maria Liber who enlightened me. That's why I chose the anti-Beguine costume and look. But maybe the real Begga felt that way and that's why she had to flee behind the walls… Perhaps some will understand the little joke in cover 14: a stunningly beautiful Beguine. *That's a bit different from Jommeke's Beguines, isn't it, old boy?* Readers from our time and region would have said something like that after seeing this cover. But at the same time, it is also a reference to the complete reversal of a personal prejudice that *A Dangerous thought* adjusted in me. I actually received some kind of confirmation of that necessary adjustment. More women have joined simply to be able to study…

Luckily, people from the future have sent us sagas.

From Master to Auctor. The Dynasties

To make things a little easier, here's a brief note about each of the members of the three dynasties. Until 121.00 (*2100 AD*) his date of birth and death are recorded according to the Gregorian calendar.

The first dynasty: from Magister to Lemaître

(116.30 - 119.05)

1. Wolfgang Magister

Birth: Köthen, 21 June 1630 AD
Death: Frankfurt, October 30, 1700 AD
*Occupation:*Teacher in Amsterdam, Flanders and the Holy Roman Empire.

Note: Wolfgang's father was a pupil of Wolfgang Ratke, in Köthen in *1619 AD*. Therefore Wolfgang's father already showed interest in Comenius' work.
Twenty-year-old Wolfgang meets Comenius in Amsterdam when he is works on *Orbis Pictus*. We are then in the years *1655/56 AD*, shortly after the end of the Thirty Years' War, which caused the Magister to flee to Amsterdam.

2. Pieter Lesmeister

Birth: Amsterdam, July 20, 1656
Death: Köln, 12 August 1732
*Occupation:*Private tutor and academic.

Note: Pieter is the son of Wolfgang but changes his name to Lesmeister, partly to honour his mother and partly as a kind of

concession to the ideas of Ratke and Comenius to use secular language for the education of the youngest people, and not Latin. Pieter moves from Frankfurt to Cologne for professional reasons.

3. John Lesmeister

Birth: Köln, 8 March 1678
Death: Oostende, October 30, 1749
Occupation: Private tutor. Historian. Philosopher of education.

4. Dieudonné Lemaître

Birth: Ghent, February 28, 1707
Death: Lille, May 6, 1784
Occupation: occasional schoolmaster. educational philosopher.

Note: Dieudonné's story appears mainly in Book 3. The Seven Years' War will be a difficult time for the family, who will have to sacrifice much due to the King's war taxes.
The name change is related to the way Dieudonné's surname is pronounced in French. Dieudonné simply omits twice the s…

5. Jan (Yanne) Lemaître

Birth: Lille, 24 January 1733
Death: Oostende, June 19, 1806
Occupation: self-taught; private tutor in Oostende.

Note: Jan goes to live in Oostende with his family in *1765 AD,* two years after the end of the Seven Years' War, after which the flourishing of the Ostend free port allowed the family to regain a decent income.

6. Jean Jacques Lemaître

Birth: Lille, 29 February 1760
Death: Oostende, August 28, 1835
Occupation: Philosopher, schoolmaster, private tutor.

Note: Jean-Jacques, who was born in France and is five years old when his parents settle in his new living environment at Oostende.

7. Lodewijk Lemaître

Birth: Brugge, 21 May 1788
Death: Brugge, June 5, 1822
Occupation: particular teacher.

Note: Lodewijk Lemaître greatly admired Bach and certainly read Pestalozzi's work. He influenced his daughter when she discovered his writings in the form of diaries.

8. Johanna Lemaitre

Birth: Brugge, 10 April 1817
Death: Kelmis, 21 July 1905
Occupation: educator and schoolmistress.

Note: Johanna lives with her partner Henri Teacher in Kelmis, Moresnet from *1840 AD* on.

The Second Dynasty. From Teacher to Demeester

(119.05 - 120.82)

9. Frederick Teacher

Birth: Kelmis, August 17, 1844

Death: Kelmis, 26 October 1914
Occupation: Teacher and studying Esperanto.

Note: Frederick is the son of Johanna Lemaître and Henry Teacher. He moves in circles of the New School and the Esperanto mouvement.

10. Jeanne Teacher

Birth: Kelmis, July 5, 1875
Death: Tienen, 28 November 1918
*Occupation:*Teacher and gardener.

Note: The Teacher family still lives in Kelmis when Jeanne is born in *1875 AD*. Jeanne learns Dutch (Flemish) and spends the last years of her life in Tienen.

11. Louis Demeester

Birth: Tienen, April 5, 1903
Death: Ghent, August 17, 1984
Occupation: Teacher and teacher training college director.

Note: Louis has an excellent relationship with Lucien Souris, father of his son John's wife.

12. John Demeester

Birth: Tienen, 8 December 1929
Death: Oostende, March 30, 2015
Occupation: teacher also active in adult education.

Note: He studies to become a teacher and is very active in community life. Gradually he turns himself into a convinced agnostic, largely as a result of his analysis of his mother's

relationship with the church.
Books surround him his entire life, as is the case with one of his close friends, who remodels his house to reflect his books.

13. Paulo Demeester

Birth: Oostende, October 19, 1957
Death: Eurotunnel, February 18, 2040
Occupation: teacher, educational sociologist.

Note: Paulo almost never takes himself seriously, but he is pleased when others do so.
Paulo struggles with the ignorance of those who deliberately choose not to inform themselves yet still want to form opinions on something. He considers dangerous these lazy ignorants. Perhaps that is the reason he almost systematically mentions how little he knows about something himself before discussing it. He likes to quote Jacquard and Eco. Paulo is a compulsive but rather superficial reader. He likes to know what's going on in other people's minds.

14. Joana Demeester

Birth: Lisbon, 29 January 1989
Death: Megalissipo, August 5, 2082
Occupation: Psychologist and researcher in the field of communication.

Note: Joana, together with her sister, is the founder of ignarometric analysis. Joana and her partner Daniel's sons are becoming well-known artists in the music and literary worlds.

The Third Dynasty: From Campos to Auctor

(Starts at 120.82)

15. Greta Campos

Birth: Lisboa, April 25, 2019
Death: Paradise of books, 10 Dwiterodekmomehns 121.05

Occupation: Basic training for educators and educational historians.

Note: Greta is the daughter of Catherine Demeester and niece of Joana Demeester. She is born in Portugal in a for the *20th century AD* symbolic date but in a very turbulent time, in which civil democracy seems to be coming to an end almost everywhere in the world.

16. Sergio Mestre

Birth: London, 13 september 2045
Death: Paradise of books, 6 Dekmomehns 121.33
Occupation: sociologist and researcher.

Note: Sergio is born in *2045 AD*. His name is reminiscent of Sergio Niza and António Sergio.
His early years were marked by a rapid succession of crisis situations due to multi-resistant bacteria and viruses.

17. Fernanda Mestre

Birth: Megalissipo, 11 april 2070
Death: Bibliopolis, 26 Trityomehns 121.65
Occupation: mathematician and researcher
Note: Fernanda is Sergio's daughter and is so named because of

Sergio's interest in institutional pedagogy, the centenary of which is commemorated in *2058 AD*.

18. Emmy Lehrman

Birth: Paradise of Books, 1 Phromehns 121.01
Death: Bibliopolis, 10 Dekmomehns 121.92
Occupation: teacher and researcher in learning communication.
Note: Emmy, daughter of Fernanda, is born in Paradise of Books, where Fernanda fled too after suspending her involuntary participation with *Elysium* builders.

19. Lev Auctor

Birth: Paradise of Books, 16 Sedmomehns 121.27
Death: Bibliopolis, 28 Phrydekmomehns 122.17
Occupation: Archivist and librarian

Note: Lev is born in Paradise of Books, at a time when people are realising that the ignorant and the fugitives will have to work together to avoid being enslaved once again by the worshipers of power and money.

20. Alberto Auctor

Birth: Bibliopolis, 20 Dwiterómehns 121.53
Death: Bibliopolis, 1 Phromehns 122.22
Occupation: sociologist and curator

Note: Alberto is the son of Lev Auctor and Sara Lector. Through his father, he is aware of details regarding the partial reintegration of the *Elysium*-population on earth.
His main occupation is the study of the Magister-Auctor dynasty,

as a result of his contributions to the recovery and treatment of the documents from partially buried Megacities as a result of the volcanic activity between culminating in 121.39 HE.

A strange letter

Dear Pascal

We are taking advantage of small glitches in the space-time continuum to allow you to become a saga of educators, pedagogues, and anthropogogues. The saga was first published in 122.15 (Holocene calendar), which corresponds to the year 2215 according to the calendar you use in the 21st century.

The dynasty spans 20 generations, from 1630 to 2222 in your era.
When we studied your century in preparation for the work, we found your name and your interest in dialogical learning. That is why we kindly ask you to further disseminate the documents we send whenever we get the chance.

You can rest assured. The glitch in the continuum will have no impact on the past or future of living people. Only documents can be sent through it.

On behalf of the team of writers,

Maria Liber

(From the foreword by Maria Liber)

Really!? A little guide?
Why is this little guide appearing now, seven years after the first edition of the saga? We confess: we wrote this text a long time ago. It was our third original draft of the biography of Alberto Auctor's ancestors. Yes, the third.
To read or not to read, just like the Saga itself. Daniel Pennac, author of the 119th hectoyear, already said it: the reader's rights include the right to skip parts of a work or not to read a work.

Maria has interest in the origins and development of languages and has therefore a solid foundation in etymology. She lived with Alberto Auctor for many years and accompanied him in his research into anthropogogy in general and the history of the Magister-Auctor dynasty in particular.

With a touch of humor, Maria supplements the facts Alberto provides about the family with information he gleans from his speeches and research for *Imprimatur*.

With the same critical and slightly ironic tone, she edits all 13 volumes that recount the romanticised history of this dynasty.